XXI. DIVINES

(Whose Names are here-under affixed)

CLEARED,

Of the Unjust Criminations of *Will. Penn*;

IN HIS

Pretended *JUST REBUKE* for their Epistle to a Book, entituled, *QUAKERISM NO CHRISTIANITY.*

And *William Penn* proved neither Christian, nor a man of Common Modesty, or Honesty.

The Names of the Divines vindicated,

Dr. Tho. Manton,	*Mr.* Richard Baxter,	*Mr.* Wil. Jenkyn,
Dr. Tho. Jacomb,	*Mr.* Thomas Gouge,	*Mr.* Geo. Griffith,
Dr. John Singleton,	*Mr.* John Yates,	*Mr.* Matth. Barker,
Mr. Thomas Cole,	*Mr.* John Sheffield,	*Mr.* Tho. Watson,
Mr. Tho. Doelittle,	*Mr.* Anth. Palmer,	*Mr.* Will. Cooper,
Mr. Samuel Smith.	*Mr.* Richard Mayo,	*Mr.* Stephen Ford,
Mr. Ben. Needler,	*Mr.* Andr. Parsons,	*Mr.* Will. Carslake.

By *JOHN FALDO.*

1 Tim. 3. 9 *For their folly shall be made manifest unto all men.*

Similia loquentes (hæretici) fidelibus, non solum dissimilia sapiunt, sed & *Contraria*; & per omnia plena blasphemiis, per quæ interficiunt eos, qui per similitudinem verborum *dissimilis* assertionis eorum in se trahunt *venenum. Iren. adv. hær.* l. 3.

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One and twenty Divines cleared, of the unjuſt Criminations of *William Penn.*

Chriſtian Reader,

IF *I were addicted to* Controverſie, *and took pleaſure therein for its* own *ſake, it were an Affection enough* Culpable: *And to chuſe the Quakers Principles and Concerns for the Objects of my Inſpection, and Oppoſition, to* that *end, would ſufficiently detect me of* Imprudence. *But duty to God, and love to Truth and Souls, hath engaged me in that Work, which (howſoever unpleaſant* in it ſelf, *and below the notice of men, who cannot reliſh any thing relating to thoſe they eſteem (and that juſtly) a* Brain-ſick *People) would be a* juſt *reflection upon the Generation wherein* we *live, if none ſhould induſtriouſly undertake, and* thorowly *manage it; ſo many*

thouſands being infected with that Mortal Delirium.

When I firſt *entred upon the Detection, and Confutation of the Quakers Principles, I was not ſo ignorant of their* Diſtemper, *as to promiſe my ſelf an Immunity from the* higheſt *affronts, that their vilifying and reproachful Reflections could put upon me. But as my deſign was not* only *juſt, but alſo* neceſſary; *ſo my Conſcience in its management, hath been ſo* clear *from doing that People* any *injuſtice, that all the Bryers and Thorns of* their *Invectives have not made the leaſt ſcratch in my* inward *Tranquillity. The Lord is my witneſs, how* careful *I was to repreſent their Principles and* Manners *with all* Candor, *and to produce proofs proper, faithful, and convincing. How many* tedious *hours were ſpent to that end, let the Work it ſelf inform thee.*

I have once vindicated my Book, entituled, Quakeriſm no Chriſtianity, *from* William Penn's pretended *Anſwer; not becauſe his Anſwer* merited *a Reply, but rather to confirm my firſt Charge, by expoſing the weakneſs, and* ſhuffling *(to ſay no worſe) of my Adverſaries Defence and Criminations. I have offer'd my Citations,*

tations, and the most horrible *Principles* 98
I have charged the Quakers with, to a personal *debate with* William Penn, *the greatest Undertaker for the Quakers. But this, though tendred with the most* prudent *Circumstances, for avoiding Inconveniences, and rendring the Contest* effectually *satisfying; he hath as industriously avoided, as if the* day *were a* terrour *to him: And hath rather chosen with* Shimei, *to keep his* distance, *and so go on Cursing, Reviling, and casting stones.*

Many Worthy *Persons, whose Reputation is above the* reach *of* Wil, Penn's *Calumnies, having written an Epistle, as well* Monitory *to all professing Christianity, as Recommending my Book;* William Penn *hath given them a* taste *of his* gall, *and loaded them (so far as* his *credit will pass) with crimes to be* abhorred; *besides his* usual *Exclamations to beget an opinion of their* undoubted *guilt, with such as can hear and understand a* noise, *better than* Demonstration. *And in very deed, the greatest advantage of* Penn, *and other Quakers, lies in their* high *Professions,* vehement *Protestations, and* seemingly *most serious Appeals; there remaining that* innate *Charity in most of Mankind, as will*

hardly *permit them to believe, that any man ſhould be* ſo vile, *as to* cover *Fraud and Wickedneſs under* ſuch Pretences. *But as the* moſt *guilty Malefactors (having learned that Maxim, That* Impudence is the Perfection of Vice*) do moſt* abound *with Proteſtations of their* Innocency, *and Exclamations on their Accuſers; ſo* wary *perſons will not have their judgments thereby* determined, *omitting that* Teſt *which will better enable them to give a* juſt Sentence.

The like *Wiſdom and Juſtice I intreat of* all *men, who are concerned to judg between us in* this *Controverſie; which I ſhould hardly have repeated, but for the Vindication of* ſo many Divines, *whoſe Reputation* Penn *hath endeavoured to wound through* my ſides, *and whoſe Works praiſe them in the Gates. I deſire thoſe who have* my *Books by them, to* compare *Mr.* P's *Accuſation and them* together, *according to* his *directions in his* margin, *and let their* own eyes *be their* Judges. *To reproach, is an eaſie way to* confute; *and Satan hath changed his* nature, *if he rage not moſt, where his cloven foot is moſt* diſcovered. *My labour herein is my duty; my reproaches for well-doing, will be my crown. And*

now

now Reader, I leave thee a Spectator, *and addreſs my ſelf to* William Penn, *the man of my preſent Controverſie.* 99

IN your Preface to your *Work*, as all your *good* Notions (in themſelves) are abuſed to ſet off a *bad* Cauſe, and put Deformity on thoſe you intend to bait; ſo *ſome* parts of it (though fronted with *Confidence*) have that *apparent* untruth and miſcarriage, as calls for *Detection.*

You ſay, *The invincible Faith, and Patience,* Page 3. *and Hope of thoſe holy Ancients, that ſo heartily eſpouſed it* (the Quakers Cauſe) *ſtand before you as ſo many bright Examples and Encouragement.*

I preſume you mean by theſe *holy Ancients, Enoch, Noah, Abraham*, the Prophets, and Apoſtles, Primitive Chriſtians, and the Martyrs for Chriſtianity, and its *Purity* in Queen *Maries* days; or at leaſt you would have us *underſtand* you ſo. But is it not ſtrange that all theſe ſhould be Quakers, and but your *Precedents*, and not one of all the Enquirers into *Antiquity* ſhould be aware of it, till *you* had found it out? But how came you by this Invention, eſpecially you Mr. *Penn*, if you practice your own Doctrine? For you ſay; *But I will aſſure them,* W. Penn's Spirit of Truth, &c. p. 23. *they ſhall yet grope in the dark, till they come into the daily obedience of the Light; and there reſt contented to know* only *as they* experience; *and not from a ravening comprehending brain, that would in its unregenerated ſtate, graſp at the*

clear Myſteries, (or *Clean Myſteries*, as you told me it ſhould have been) *of the Kingdom, into which fleſhly Comprehenſions and Notions can never enter: But all muſt be as unlearned from their Firſt-birth, Education, and Traditional read-Knowledg, as he is unmanned, that is again become a little child, before the ſecrets of God's Work come to be made known.*

Is this the voice of *William Penn?* If what you ſay be *true*, as you would have *us* to think; I doubt you are as *counterfeit* a Quaker, as you are a *Chriſtian*. Have you been *unlearned* from Education, and Traditional *read*-Knowledg? I think not; unleſs, as your *Bedlam* Quaker Bookſeller told me, you write all againſt me by *Inſpiration* (if you would be better informed where he dwells, than in my *laſt*, I now tell you, he dwells right againſt the Burial-place wall) but then 'tis what you can give us no *evidence* of. But I muſt needs conclude, That ſeeing you know *only by experience*, you cannot know that thoſe holy Ancients were *Quakers*, or bright *Examples* of what is *your* Religion, they being dead before you were *born*. But if you know them to be ſuch any *other* way, we have your own word for it, that you *grope in the dark:* And ſo let it paſs.

Mr. *Penn*, theſe, and ſuch-like things of you and your party, make you the wonder of *Wiſemen:* And if they have ſo much *Charity* for you, as to believe you ſay as you *mean*, or *mean* as you *ſay*, (which muſt be a great deal) yet at *leaſt*, they judg of you to be an *infatuated* People. And if *W. P.* be ſuch an one, what are the *puny* Quakers?

I must not let pass your next words, without an Arrest for *Defamation*; (I mean your words, not your *body*, for I must be so careful, having to do with the *Captious*, and such an one as will create *ex musca Elephantem :) So neither have the many and great attempts of men of divers, yea opposite Interests, to render us unfit for the Earth.* Where have they *told* you, that this was their *design?* Where did they say, they would have the World perswaded, that 'tis not fit the Quakers should be suffered to *live?* Sure I am, you must read *me backward*, if you intend to fix this Charge upon *me*; for I have told you, *That it is far from my Principle, and natural temper also, to intend your Persecution; and that I know nothing that men who are your Adversaries can do more, to promote your Tenets and Party.* Tell me, if you can, where I have retracted, or contradicted *those* words. It seems 'tis a Crime to interpret your *words*, who speak *Barbarisms* enough; but 'tis your right to interpret our *hearts* as you *list*. But thus you are an *Usurper* of *his* Throne, who is the *only* Searcher of hearts: And that which is worse, you pretend his Authority for it. I shall prove what I say, from no less Author than your *instar Papæ*, *George Fox*; who saith, *And you that have not that which is infallible to judg in you, know not the Spirit of Christ; neither can you judg of persons or things, that have not the infallible judgment, nor have the spiritual man; neither have you the Word of God in your hearts, nor Christ which is Eternal and Infallible: All which the Quakers have to judg persons and things.*

P's *Reb. &c.* p. 3.

Fald. *Epr to Quak. no Chri. in fine.*

Great mystery of the great Whore, p. 5.

things. No wonder if the Quakers believe *all* you say, how *apparently soever untrue*. I do not judg a Turk, a Heathen, or a Jew not fit to be suffered to live upon Earth; though I judg them not fit to be *esteemed* Christians, and know them to be *Enemies* to Christianity as well as *you*; but yet something more *fairly*, as they are *openly* such, and you *Treacherously*. But I proceed to your *Self*-magnifying news, which never reached our eyes or ears, till *your* Pamphlet reported it; *viz. We have been long threatned with a report of the joynt-endeavours of many Ministers—But we no sooner received, and look'd into the Book, than we saw our selves under a very great Disappointment. For, instead of some new Essay, behold an old Discourse new-vamp'd; or a new Impression of a Book twice largely considered, and as some think, effectually answered: I mean*, John Faldo's *Quakerism no Christianity*.

P's *Reb.* P. 4.

It is more than *possible*, that this Report is but the Figment of your own brain. And if you *dream*, that the overthrow of your cause is *so* difficult a task, that it requires the *joynt-endeavours* of *such* in a *new* Essay; you may gratifie your self with your *ungrounded* fancy, and thank your *selves* for your disappointment. I think I have the *means* to know their minds and motions concerning *your* affairs better than *you*, or *any* of you, or *all* of you: And I assure you, I have never heard that it entred into their *thoughts*; but on the contrary, they are so well satisfied that your cause is *determined*, by what hath been done *already*, that they have thought fit

fit to give their Atteſtation in the Epiſtle you have attempted to beſpatter.

Yet 'tis *ſtrange* (but *like* your ſelf) that you ſhould pretend an expectation of a *new Eſſay*, a *new* Book, containing the *joynt endeavours of many Miniſters*; and then tell us you look'd for it: But *where?* in *my old one* new-printed and vampt (as you phraſe it:) But why ſhould ſuch *Gnoſticks* as *you* look for a *new* Book in an *old* one; and one that carried in its *forehead* the *old* Inſcription of *Quakeriſm no Chriſtianity*, and by the ſingle *old* Author *John Faldo?* Who can ſuppoſe you not guilty of *wilful* miſtakes, and free from the affronts of *ſuch* diſappointments, who go to work thus blind-fold-like? and lay your words ſo *well together*, that your *next* line calls you —— for that which went *immediately* before it;

Oportet — eſſe memorem.

Having paſt your Preface, which deſerves ſuch a *Cenſure*; I now meet with your *REBUKE OF ONE AND TWENTY DIVINES*, and muſt in the future paſſages of your Pamphlet, have ſtill in my eye, that nauſeous *impar & Congreſſus. W. Penn*, One and twenty Divines *W. Penn againſt* One and twenty Divines; and that at no more fair, and modeſt a Weapon than a *REBUKE*. A *Rebuke* from *W. Penn* a Quaker, a Youngling, a Boy, *comparatively*, to One and twenty *men*, to One and twenty *Miniſters* of the Goſpel, Elders by *Office*; ſuch, whoſe *Office* ſet aſide, are many

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of them, for Learning and Parts, men of *Name*; ſcarcely any of them but of years enough to be your *Father*, and near one half of them old enough to be your *Grand-father*. And not an *implicite*, or a Rebuke in *general* terms, but a down-right Rebuke to them by *name*, a Rebuke to their *teeth*.

I am ſure if the *Scripture* had been your Rule (if not their Office, yet) their *Age*, and the hoary-heads of *ſome* of them, would have commanded a more *reſpective* behaviour, though putting off the Hat be accounted by you an irreligious and uncivil Ceremony. Methinks it had become you rather, to have *fronted* your Reply with a *modeſt Enquiry* into their Epiſtle; or a *ſober Expoſtulation*. But nothing could *ſuit* your unbridled Paſſion, and *ſcornful* Spirit, but a *REBUKE*. If the Light of Nature forbid a *Saucy* Deportment to our *Elders*, by far, this carriage is no Commendation of your *Morality*, which you preſume we will allow you, while denying you to be a *Chriſtian*.

Your Poreh and Title being ſo *Faulty*, I ſuſpect a *foul* houſe *within*. And your firſt Entertainment conſiſts of *Quibbles*, and impi-
P's. *Rebu.* p. 5. ous Cenſures and Inſinuations: *But let us hear* (ſay you) *what uſe, you the great Men of Uſes make of this Introduction*. I ſay no more to you for this, but wiſh for your *own* ſake, and *theirs* whom you influence, that you were rather a great Man of *Uſes*, than a man ſo guilty of many, and the greateſt *Abuſes*; as will not be only ſaid, but proved.

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In the same Page you are at your *sport* again: *Render the Quakers better than they are! There is little fear you will. You may turn Pelagian in the case, and exclude all Divine assistance: For I hope none are so ignorant in this Age, as to think Men of your Stamp need special Grace to keep you from the sin of rendring the poor Quakers better than they are.* Verily Mr. *Penn*, if those Worthy Persons you *scoff* at were turned Pelagians, it would advance them by *many* steps nearer to Quakers. For herein the Pelagians and you are *agreed:* They held, That the powers of *Nature* were *sufficient* to preserve them from *all* sin, yet cried up *Grace* to keep them from publick *hatred*; while they meant no more by Grace, than God's bestowing on all men such a *Vertuous Nature*: And you cry up *Inspirations, and Divine Assistance*; and yet mean no more by it, than the Light and Power *within*, which *every* man hath; and is indeed no more but the *Natural* Faculties by you improved at a *lower rate* than the *Heathens*. This Principle of yours, you express *out-right*, in your ungodly *Mockery* at *special* Grace in these words; *It is the Presbyterians special Grace that saveth; for Moralities part, alas! she is a poor Heathen, an Alien, an Infidel, without the Pale of the Church, and Mercies of the Covenant; but then it is to be understood of the Scotch one.* Whether you learn'd this *Christian Drollery* of your *Admired Ben. Johnson*, or our more Modern *Railers*, I know not: But the Scab is *catching*, especially by those *nigh* of Kin. I perceive corrupt Principles, and *prophane* Wit are your *Darlings*; and your

Voss. in hist. Pela. lib. 3.

P's. *Rebu.* p. 31.

your Nature is as greedy to ſuck in the Poyſon of the one, as of the other.

Your Cenſure of their Prologue (and their deſign is it) to the Epiſtle, little commends your
Ib. p. 5. Modeſty or *Charity*: ſcil. *Or elſe to give a greater credit to your Work, than your ſelves perhaps believe it deſerves.* What is this but to *inſinuate*, That they deſerve to be ſuſpected for a pack of groſs and impious *Hypocrites*, who *deſignedly* abuſe the holy and reverend Name of God; and pretend to a *ſenſe* of it, but to cover their *wilful* lying? If this take with your Readers, and they believe their *good* words, *excellent* ſayings to be (as you phraſe it a little after) *but a trick to decoy people*, your work is done. But I doubt not ere I have done with you, to ſet this Brand on him who more deſerves it, and diſcharge you with the Character of *Homo literatus*.

Now I come to thoſe things of yours, which *look* like Arguments; but not being animated with *truth*, they will be of ſmall *ſtrength*. The firſt is no leſs than a pair of *Dilemma's*; but all your *ſtorms* cannot wreck the Objects of your Fury upon the *Scylla* or *Charibdis* of thoſe *dan-*
Ib. p. 5. *gerous* ſtraits: *Either* (ſay you) *you have read, or not read the Book ye recommend.* Very right; and what of either? *If you have not, certainly you have done ill to recommend it.* Thus far you are pretty fair: But what if they have read it? Why then you ſay, *They manifeſtly entitle themſelves to all the evil of it.* But now Mr. *Penn*, I muſt ſtop your *Career*: For, if the Book anſwer the *Recommendation*, and have not in it,

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any thing that may be *otherwiſe* miſchievous to the Reader, though there ſhould be ſome *leſſer* evils in it, they do not entitle themſelves to *them*. And the moſt they ſay of the Book is, "That in it the Quakers and their Principles "are more thorowly inveſtigated, than in any "Book which *they* have ſeen — And that for "Matter, Proof, and Stile, they judg it to be "eſpecially uſeful for thoſe who need or deſire "Information about the Quakers and their "Principles. Now I will confeſs to you (if it will do you any ſervice) that I have ſhewed much *infirmity* in the Management of it, to which I ſhould be loth to *entitle* thoſe Worthy Perſons, you would *deform* with any Scars you can find *there*; and *who*, if they had undertaken that Work, might have managed it much *better* than I, and to the greater *expoſing your evil Cauſe*. But for all the faults you have *really* found in it, they may give you *your* ſaying, without reaping to themſelves any *cauſe* of ſhame or repentance; which will be proved, as the matter comes to hand. *Min. Ep. to Quak. no Chriſt. in fine.*

Now I ſhall conſider your *ſecond Dilemma*; which amounts to thus much, *That if they have not compared the Citations, which are the ſtrength of the Book, with the Books themſelves, their Recommendation is by rote. If they have, you will prove, That they have offered great violence to their Underſtandings, in giving their Approbations.* Great words! which will ſhortly vaniſh into *ſmoak and vapour*. For the *firſt* of your Conſequences (if I ſhould grant that which I neither know, nor you have proved) it is lame: For if *Reb. p. 6.*

they

they have not made that *Compare*, they may have read ſome, or many of your *numerous* Pamphlets, containing the *ſame* things. And they might have been preſent at the numerous Meeting, *Auguſt* 28. 1674. (I am ſure ſome of them were.) They might have heard *there*, or from *ſure Teſtimonies*, that I there offered my Citations to a *perſonal* Teſt, and a *publick*, whenever the Quakers would *call* for it: Whereas you have hitherto accounted it your *prudence*, not to take me at my *word*. They may alſo have read your Anſwer, or Rejoynder, wherein you acknowledg all you are pleaſed to *recite*, except three or four. They may have read my Vindication, wherein I *provoked* you to meet me with *impartial* Judges, and I would undertake to prove my Faithfulneſs, againſt the *worſt* of your Calumnies: To which you are ſilent. Moreover, the truth of the Citations depends on matter of *Fact*, wherein to deal untruly, *ſo oft* as muſt be to *enervate* any of my *Charges*, muſt be ſo *wilful* a Treachery, as no man ought to ſuſpect a Profeſſor of Godlineſs guilty of, till he have merited it by ſome apparent miſcarriage to diſcredit him. And I proteſt *ſeriouſly*, that if I did not certainly know, that *ungodly Crime* were your *frequent* Guilt, I ſhould hardly be perſwaded to *diſbelieve* many falſhoods in point of *Fact*, which your Books are cram'd with: But all this is ſaid *ex gratia*. They have prudence enough to conduct their own affairs in this matter, and need not you or I to tell them what Evidence is a ground for them to go on; and you having *proved* nothing,

I might have let this pass without further notice.

Your *second* Consequence you refer the proof of till *anon*; and I shall attend till then for it. Ibid.

In the next place you charge me, That *the most of the Principles I charge upon you to be yours, are not so laid down by any one of you*; nor say you, *Sayable by any of you upon your real Principles*. But should you not have proved this? You instance only in *one Charge*; which you say, I will defend but by *Consequence*; scil. *That there is no other Judgment, Heaven or Hell, than what is within us in this life*. And you add, *That it is so far from being your Principle in your words, that it is as inconsistent with the* truth *of your Creed, as darkness is with light*. But what a *set* are you at for an *instance*, out of the *most* of the Principles I charge you with, that you give *one* (and but one) which I no-where find charged upon you in *those* words, which you pretend to be *mine*. I have examined my *Catalogue* of your Errours, and there they are not; I have taken some pains in searching the Book for them, and there I find them not. And though you give us but a *single* instance, and in a *different* Letter, you tell me not where I may find it by quotation of Chapter, or Page. Is not this striking your *own* sword into your own *bosom?* Yet let me tell you, that though the *matter* of those words of yours (not mine) being in your Creed, render your Creed *untrue* with a witness: I shall not baulk at proving it to be *necessarily* your Creed, much more *consistent* with it. Ibid. 104

If I prove, That neither the *Bodies*, nor the *Souls* of men ſhall be ſubjects *capable* of any reward after *this* life by *your* Principles; then I *prove*, That it is not only *conſiſtent* with *your* Principles, but *apparently* neceſſary by *your* Principles, *That men ſhall have no other Judgment, Heaven or Hell, but what they ſhall have in this life.* And in the *firſt* place I ſhall prove, That you deny the *Reſurrection of the Body*; and ſo, that *that* part of man ſhall be no more capable of a Heaven or Hell after its *death*, than that which is, and ever ſhall remain without *life*.

George Whitehead, in the preſence of about an *hundred* perſons, acknowledged, That *he did not believe, that his Body ſhould riſe again after its death.* This is *plain* Engliſh, and from a Quaker of no leſs *eſteem*, but far longer *ſtanding* among the Quakers than your *ſelf*. Theſe words of his I cited in my *Quakeriſm no Chriſtianity*, and you *repeat* them in your Anſwer, without denying them to be *his* words; which you would have done no doubt, if he had denied them to *you*. But on the other hand you ſay, *But what if he did ſay ſo, and I ſhould ſecond him? would it follow that we deny a Reſurrection?* I acknowledg, that you profeſs the belief of an *Allegorical Reſurrection*: But this is but a *ſhuffle*, and a *ſilly* evaſion; the *Queſtion* being of the Reſurrection of the *Body*, and *his* Unbelief being of the Reſurrection of *his Body*. Before I proceed any farther, I ſhall open the Readers eyes to the *A Reſurrection* (which you ſay is not *denied* by *Whiteheads* words) from the Learned *Fiſher* the Quaker, who

Part 2. p. 136.

Anſw. to Faldo, *p.* 200.

who went to *Rome* for *somewhat*. *Ye have* (saith he) Moses *and the Prophets* within; *viz. This written, spoken, manifested in you*, Quod tibi ne vis fieri, alteri ne feceris. *And* (retro) *Whatever ye would that men should do unto you, so do ye even to them. This* (saith Christ) *is the Law, or* Moses, *and the Prophets. But if ye will not be admonished nor perswaded by* Moses *and the Prophets, neither will ye be perswaded by such of us, who were once* dead in sin *with you, but are now* risen *to life, by the Power of God, which is his* Light, *and in the same sent to speak unto you from the* DEAD. Here your Resurrection is set out to the *life*, with some other fine knacks of the Quakers, that serve for a *shelter* in a time of *need*. But I shall plow no farther into your *infidelity* in *this* point, but with your *own* Heifer. *Fisher. Velata quadam revel.* p. 4.

Having thus far *revolted* from Christianity to Heathenism, or *Atheism*; you lay hand on *their* Weapons, where-with to fight against the *power* and *revealed* Truth of God, and the Religion you are *apostatized* from: *Either* (say you) *the Resurrection of the Body must be without that* (*gross elementary*) *matter, or it must not: If it must, then it is not that same* numerical *Body, and so their* proper *and strict taking of the word* Resurrection *they must* let go: *If it must not be without that same gross matter it dyed with, then I affirm it cannot be* incorruptible; *because it will carry with it that which will render it* corruptible *ad infinitum*. It is not now my business to examine the Philosophy or Logick of your Argument; but to discover your *Opinion*. And take you which way we *will*, you here deny the Penn's *Answ. to* Fal. *p.* 101.

Resurrection of the Body. But you say further, that you may not be thought of *our* Opinion, after all this: *I say, we cannot see, how that which is of dust should be eternal, whilst that from whence it came is by nature but temporal.* And I believe you, so long as you leave the Light without, and above you, and are guided only by the Light *within* you, which is *natural*, and receiveth not *these* things of God.

Being thus plunged in the Dungeon of Darkness, you have the wit to tell me that, which a Boy understanding his Accidence, would be ashamed of; *viz. And that which is yet most of all irreconcileable with Scripture, and right Reason, is, That the loss and change of Nature from corruptible to incorruptible, natural to spiritual, should not make it another Body. In vain do such dispute against the Popish Transubstantiation as an absurd and impossible thing, who themselves are guilty in a case of the like nature.*

Ib. p 202.

I wonder the less at your other absurdities, and your confidence wherewith you countenance them, seeing you talk so *ignorantly* of the Popish *Transubstantiation.* They say, That the *substance* of the Bread is changed into the real *Body* of Christ, and into his *Divinity*; and that it *ceaseth* to be *Bread*, while the *accidents* of Bread *remain:* And we say, That in the Resurrection of the *Body*, the *substance* of the Body is raised, or quickned again; but its qualities and *accidents* are altered, or *changed.* I know not any of us are *so* ignorant, as to affirm, That by being made spiritual (*i. e.* rarified and made more *subtile*) that, it is changed into a *Spirit.*

Bell de Euch. l. 3. c. 18. *Catech. ad Paroch. ex decret. con. trid.* p. 830.

Let

Let it be obſerved alſo, That the Reſurrection of the body which I affirmed they *deny*, and which Opinion *you oppoſe*, I gave an account of in *theſe* words: "The raiſing again to *life* "and from the duſt and *corruption*, the bodies "of men and women, *however* diſpoſed of af- "ter their natural death or *diſſolution*. This you have *denied*; and ſhew me if you can in any *Quakers* Writings, that they believe the *body*, after diſſolution, or any *part* of it, ſhall be *quickned*, and raiſed to life in *any* manner or form whatſoever. Thus I have made good my firſt task, That you deny the Reſurrection of the Body. I ſhall now prove, That you deny their Souls, after the *death* of their Bodies, to be ſubjects *capable* of reward. 106

Quak. no Chriſt. part. 2. p. 122. *laſt impreſſ.* p. 238.

My firſt Argument I ſhall draw, from what you affirm the Spirits and Souls of men to be. And firſt, I ſhall give you the teſtimonies of *Fiſher*, an *early* Quaker, and a man able to tell his tale as *punctually* as any of you: *And whereas ye Query*, (ſaith he) *Whether the ſaid Spirit of mans mortal, or immortal? I anſwer, It is immortal, and neither mortal nor corruptible; but that immortal and incorruptible Seed of God, even ſomething of that living Word which is ſaid to be made fleſh.* And this he ſaith is eſſentially conſtitutive of *Adam* in his pure ſtate, and of every Regenerate man.

Fiſher, Veiled a quadam revel. p. 17.

But yet plainer and more general: *And is not* (ſaith *Fox*, your great Oracle) *that of God, which comes out from God? is not that of his Being——and ſo Divine?* (ſpeaking of the Soul.) Again (ſaith the ſame Author) *Is not the Soul*

Fox *great Myſt.* &c. p. 16.

without beginning come from God? —— *It is not horrid Blaſphemy to ſay, The Soul is a part of God, for it came out of him; and that which came out of him, is of him.* Magnus Bine *ſaith, The Soul is not infinite in it ſelf: And* Richard Baxter *ſaith, It is a ſpiritual Subſtance. Now conſider what a condition, theſe called Miniſters, are in: They ſay that which is a ſpiritual Subſtance, is not infinite it its ſelf, but a Creature.* The ſame Oracle ſaith moreover, *Is not the Soul without beginning, coming from God, returning INTO God again?* —— Hath *this beginning or ending? And is not this Infinite in its ſelf?*

Id in eod. p. 29.

Id. in eod. p.

Now I will put it to the verdict of any rational man, Whether you in affirming the Spirits or *Souls* of men to be ſomething of that *living* Word, which is ſaid to be *made fleſh*; to be of the *Being* of God, and ſo *Divine*, without *Beginning*, a *part* of God, *Infinite* in it *ſelf*, not a *Creature*, do not render it a ſubject uncapable of any rewards; eſpecially, conſidering, that 'tis ſaid by you to be returning *INTO* God again. I ſhall not take notice here of your Blaſphemies in talking of a *part* of God, *&c.*

Many of theſe paſſages, among others, I cited in my Book; and ſome of them you took notice of in your Anſwer; and but *ſome*, *which* you thought you could beſt *warp* to a tolerable ſenſe; though when you had done all, a *half-witted* man might pronounce you guilty from your own evidence.

P's *Anſw. to Quak. no Chriſt.* p. 192.

I pray review *the* ſtrong Contradiction of your own, to what I charged you with: *We do for ever* (ſay you) *renounce any ſuch Principle,*

as

as that the Soul of man, simply as such, is the very Essence and Being of God. Do you deny here, the Soul of man to be the *very Essence and Being of God?* No; your *Simply as such*, is *too simple* a shuffle to blind a Reader, not blind *before.* 107

I having given you the matter of my Argument, I now give it in *form* thus; *If (according to the Quakers Principles) the bodies of men after death shall never be quickned, and raised to life again, much less to a life that shall never end; and the Souls of men are of God's own Being, a part of him, and shall return into him again: Then (according to the Quakers Principles) there is no part of men, which after death, shall remain subjects capable of a Reward, a Heaven, or Hell: But the former hath been proved; threefore the latter.*

When I had from *undeniable* grounds concluded by *Consequence*, That the Quakers deny or *disown* a blessedness or misery in *another World*; yet finding them confidently asserting, That they owned *eternal* Rewards: For the curing of my *mistake* (if I were under such a thing) I made this *fair* Proposition to them; 'Let them profess that they believe a happiness 'to be enjoyed by men or women, after their 'bodies are rotted to dust, distinct from the *Be-* 'ing of God, or that which they had not a 'thousand years before they were *born* (*i.e.*) to 'be *IN* God, from whom (as of his *Being*) 'they say the Soul came; and it will be news to 'me, and all that are *acquainted* with *them.* And was not this enough to engage you to profess your Faith in this matter, if you had any beyond

Quak. no Christian. part 2. *p.* 141. impr. *ult.* p. 248.

what I apprehended? But all your *Evaſions* being by this Propoſal *prevented*, and the true ſtate of your Faith about eternal Rewards, expoſed, in your *Anſwer* you take no notice of my Propoſal. In my *VINDICATION* I charged you with the neglect of it; and after I had repeated the former matter, I added, 'This 'I propoſed for the *evading* of all their *deluſive* 'terms, and that I might draw out of them an 'acknowledgment of the genuine truth, if 'they had any ſuch in the Treaſury of their Di- 'vinity. But as I charged *Penn* before, ſo I do 'now again(and with him all thorow-Quakers) 'that his ſilence to this matter, concludes them 'guilty of not owning a future Reward in an- 'other World, or a Life to come. One would have thought all this more than enough, to *provoke* you to ſpeak *out*, if you had any thing to ſay to the purpoſe. But you Rejoyn in a Book of 437 pages, and are as dumb to this Propoſal as ever, though as ſtreperous as ever in Rants and Reflections. This being a matter of ſuch *moment*, that it *alone* determines the *Controverſie*, I took the occaſion you gave me, to be thus *full* in its diſcuſſion. And now let ſober men, yea, let the Lord *judg* between you and me, who of us are guilty of *injury* in *this* matter.

Vindic. of Quak. no Chr. p. 90.

I ſhall now farther defend the *juſtice* of my laying down *your* Principles not *always* in *your own* words, although the *like dealing* with others would be *really* unjuſt.

Moſt Profeſſors of Religion, and all that are not aſhamed, or *afraid* to have their Principles generally underſtood, are plain and *open* in their

their *expreſſions* of them, and induſtriouſly deſign to be underſtood, and uſe ſuch *terms* as *others* uſe, and *underſtand* by them what they *mean:* But you walk in the *Clouds*, and like Gypſies, have a Canting of your *own*, in which you ſpeak to *one anothers* underſtandings; while ſtrangers to your Opinions and ways, may as well underſtand *Welſh*, or *Hebrew* (though never bred or learned therein) as they can underſtand *you*. I know you have boaſted of miraculous Gifts and Tongues too; but this plotted way of clouding your meaning, is all the Tongues that ever I could find you attained by Quakeriſm; and by which, your Conferences with perſons unacquainted with you, hath rendred you deſervedly *Barbarians* to them, while you eſteem them Barbarians in *ſpiritual* Knowledg, for not underſtanding your *uncouth* phraſes. 108

Some-newcoyn'd phraſes you uſe, which are your proper and peculiar Mintage (except you had them from *Jacob Behem*) *ex. gr.* Miracles in *Spirit*, The *Seed* in captivity, A *meaſure* of God From the Spirit inwardly *ravening*, *Ravening Comprehending Brain*, *fleſhly comprehenſions*, *Traditional read-Knowledg*, Vulturous eye; with many more. The four laſt are your *own*, and *three* of them are jumbled together within the compaſs of *five* lines. To theſe I may add a multitude of words and phraſes you uſe in *common* with others, but your meanings by them, are not the *ſame* with the *generally*-received *import* of the words. For inſtance, By perſons in Covenant with God, you mean ſuch perſons as

Penn's *Spirit of Truth*, P. 23. *Page* 14.

are

are *without sin*; yea, that have *no sin* remaining in their *natures*, and no other.

This is verified by a great man among you (with *most* of your *Leaders* in their Writings:) Crisp's *Alarm*, p. 16. *Now* (saith he) *where sin is remaining in the Nature, there the Covenant with Hell and Death is not broken, neither are such in Covenant with God.* A hard, cruel, and untrue saying. By the being under the *Devils* power, you mean the same thing, as appears by the words next following the fore-cited: *But are yet under the power of the Prince of the air, what-ever they profess.* So by being *in sin*, you mean such as have any *remains* of sin in their nature: *And the death of Christ is of no value unto them, because they are yet in sin.* These words are annexed to the former, and applied to the same persons. I shall give you one *loud* proof more of this falshood, and *fallacy*. *Be it known unto you, in the Name of the God of Heaven, that* Id. in eod. p. 13. *where sin remains, there the Devil is Prince and Ruler.* Who understand these terms *so*, but your selves?

Let me give you a Demonstration, that such *abused* terms force me to give your Principles not *alway* in your *own* words. I find one of your chief Ministers writes thus, *For this end is Christ manifested, to destroy the works of the Devil, and to redeem* OUT OF *the fall. And this we witness, who through the Lamb our Saviour,* Parnel *Shield of the Truth*, p. 48. *do reign above the World, Death, Hell, and the Devil; but none can witness this, whose eye is outward, looking at a Redeemer afar off, and still live in sin.* Now, Reader, suppose I were to

give

give their Principle from these words, it will bear according to their *true* meaning, that they hold, That *none can be redeemed from the Devil, from the fall, who look to a Redeemer afar off, which is no otherwise to be understood, but of the the Person of Christ ascended.* But there being added these words, *and yet live in sin:* If we take it in our sense it clear them; for we hold, all that live in sin, to have no *Gospel* sincerity, no *true* faith; and so though they expect Salvation from the true Christ who is ascended, are not delivered and redeemed *from the Devil and Law.* But take *living still in sin,* in the sense of the Quakers, for *a not*-being freed from all remains of sin in our *natures,* and the cover is taken off, and the blind removed. 109

And that I may shew you how full of such strange meanings a short Sentence of theirs may be, take notice, that by *We witness,* they mean not a testimony to *others*; but their own *experience*, or having it by *Inspiration*: None of them will deny this. But there is a *worse Snake* in the grass: For by the *Lamb their Saviour*, they mean not the same numerical man, Jesus the Son of *Mary*, who was crucified at *Jerusalem*, for he is the Redeemer we *look at afer off*; but they mean, the Light *within* them. And because 'tis very *strange*, as well as very *corrupt*, I shall give a proof of it: *Here was the Light shone out of darkness* in *John* (John 1. 9.) ——Then God sent him to *bear witness unto the Light which* in him (these two last words are put in a different Letter in my Author) *was made manifest, that all in the Light might believe,* *Morning Watch*, p. 5.

lieve, and he called to others to behold him, and said, he was the LAMB OF GOD, &c.

Who that gives their Principles always in their own words, can poſſibly render many of their Tenets (eſpecially thoſe they moſt induſtriouſly hide from ſuch whom they would not have to underſtand them) intelligible to others? What I have ſaid are their own words, are ſuch; and what I charge them with beſide, I give in *their* ſenſe, though not in their *words*; which is as neceſſary, as it is to render that in *Engliſh* to a *mere* Engliſh Reader (that he may underſtand it) which is ſpoken or written in *another* Tongue. And I have ſo far conſidered the *Contexture* of their ſayings, as that I am very well armed to *prove* each particular to be *their* ſenſe in the *ſame* place, whenever I am *called* thereunto.

By Election and Reprobation, they mean God's chuſing of *Chriſt*, and rejecting the *Devil and ſin*; which is proved by the following Citation. Queſt. *And doth Election and Reprobation ſtand in the Natures, or Seeds of Light and Darkneſs?* Anſw. *Yes it doth ſo; for the Seed of Light is Chriſt, whom God hath elected and choſen before the Foundation of the World; and the Seed of Darkneſs is the Devil, and Enmity, which is reprobated for ever.* Is it not clear here as *Sun-beams*, what kind of things are the ſubjects of eternal Rewards or Puniſhments by their Principles? I ſhould be too *tedious*, if I ſhould *here* enumerate their *ill-meant* phraſes, and give the proofs at *large*; as, that by *Carnal Underſtanding and Imaginations*, they

Smith's Catech. p. 9.

they mean the uſe of *Humane* Reaſon; by the *Will of the Fleſh*, our choice and determination, however *rational*, or according with the *Scripture*, if not by the Motion and Inſpiration of the Light *within*; by *Chriſt*, the Light *within*; by being *out of the Power of God*, not adhering to the *motions* and impulſes of what they call Chriſt, or the Light *within*; by the *Man Chriſt*, *the ſpiritual Man*, the Light within *ſtill*; by *Chriſt crucified*, a Chriſt crucified *within*; by the *Righteouſneſs of Chriſt* juſtifying them, the works done in *their* bodies by the ſtrength (they ſay) they receive by the Light and Power within; by *Chriſt's fleſh and blood in their fleſh*, a body of ſpiritual fleſh, blood and bones, which (they ſay) came down from Heaven, and *tabernacled* in the Son of *Mary*, while he was upon earth, and *now* dwells in the Quakers.

If they would pleaſe to give us a *Dictionary* of their Words, Phraſes, and Interpretations, all their Murther would *out*: But in the mean time their Adverſaries (I mean to their Opinions) muſt ſtudy them out of their Writings, and converſe as they do, who give us the Interpretations in Engliſh of Foreign Languages; and this I have done faithfully (ſo far as I have expreſſed) in my *Key to the Quakers phraſes*.

Now Mr. *Penn*, I ſhall follow you at the heels, with leſs pains, and more advantage. You quarrel with the Reverend Divines (never the leſs *Reverend* for all the dirt you can fix upon them) for not conſulting your *Anſwers* to my Book. I aſſure you, if *you* wiſh they all had

P's *Reb.* P. 7.

had read and weighed them throughly, you and I are agreed in *somewhat*: For I know not any more *sure* way to my *Vindication*, and your *Condemnation*, than a *due* comparing our Writings. But yet you *only* tell them what they *should* have done to render them blameless (at least with *you*) but you prove nothing with your *Ifs* and *Ands*, though you make bold Conclusions. But what should we expect *more* from a man, whose *mettal* is no where but in his words and *flourishes*?

They had been prudent *indeed* by the rule of *Contraries*, if they had followed *your* advice, and upon your *strong* Reasons; *viz.* *But if you must needs be so liberal, methinks your Recommendation had better been bestowed upon his VINDICATION, since his writing that, proveth this wanted it; and if it wanted then, its wants it still, and yet it seems the Book vindicated, must be the Defence of the Vindication, and all the return I am like to have to my Rejoynder, hating the Epistle*, &c. Can you be *sober*, and believe that men of *Reason* will account this your reasoning *sober*? Must a Vindication be taken for a *Condemnation* of what it *vindicates*, without more ado? Are you not *a cast and a condemned* man, and the Quakers *Cause* with you, by your *own* Logick? For your writing in their Vindication, proves they *want* it. And doth not your attempts to vindicate your *Answer*, shew by this Figure of yours, that it was a defective or faulty thing? But farther, must not a Book be *reprinted*, but for its own Vindication? By your Logick, the *oftner* Books are *reprinted*, the

Page 7.

the *worſe*, and more faulty they are *proved* to be. This came into your *head*, and then it muſt be *let drop* on your *Book* for a piece of *wit* that the World had need of, to fright them from *reprinting good Books*, eſpecially againſt the *Quakers*. Why do you complain of my not anſwering your Rejoynder? Is this the way to provoke me to it, ſeeing ſuch a thing muſt be for a Vindication of my firſt Book, and you tell me ſuch a courſe proves it wants it? Well then, ſeeing I do not believe my Book wants a Vindication, or your Rejoynder deſerves an Anſwer, I may take my reſt with more prudence than you ſcribble; eſpecially conſidering, that *your credit* will be Vindication *enough* of any thing againſt *your reproaches*.

You might with more *prudence* have told ſuch a Block-head as I, *you generally fling Infallibility at us* ——— *as if it were a Capital ſin to be aſſured*, than ſo many *Learned* men: For your making Infallibility and Aſſurance to be the *ſame* thing, is a *broad* Symptom of your *Ignorance*. The next paſſage you tranſcribe (with your Reply to it) hath undone your *Cauſe*. 'The 'Quakers preach another *Goſpel*, and endeavour 'to *ſeduce* well-meaning Souls, to whom they 'ſpeak in *unintelligible* words; and from whom 'they hide the *poyſon* of their *Antifundamental* 'Doctrines. What ſay you to this? Why, *Here is a great deal in a little*: And ſo ſay I too. But you ſay, 'tis *very ſowrely ſaid*: And I ſay, 'tis very truly and *ſoberly* ſaid. But ſhall we take you at your next words, *Were it as true, as it is falſe, the day were yours*. Page 7.

If

If it were no more *true* than *you* would have it *accounted falſe*, it were falſe and *black enough*. But I ſhall not be beholding to your *grant*; we are rich enough in *Truth and Evidence*, to live without your Alms; and ſtrong enough to turn the Quakers out of their Uſurpations, againſt their wills.

You may ſay, *They make not the leaſt offer to prove it.* But you anticipate their Anſwer, of *John Faldo's having done it for them*, and make your Exceptions againſt *him*; as firſt, an *Irreverent abuſer of God*. God forbid! But what God? Alas 'tis of the Quakers Gods or *Idols*, the *Light within them*, their *Souls* and *Spirits*, which they call by that name. Pardon me Mr. *Penn*, if when you ſet up a *ſtock*, and call it a God, I do not preſently fall down and *worſhip* it. But you ſay again, *I am an abuſer of the Chriſtian Religion*. And who will expect *you* ſhould ſay *otherwiſe* of any, who write againſt yours? But I ſuppoſe the greateſt abuſe you *ſtomach* is, my not reverencing the Quaker-*Dutch woman's* declaring in *Dutch*, to a Meeting of *Engliſh Quakers*, who *confeſſed* they underſtood not a *word* ſhe ſpake, yet were confident ſhe ſpake *by the Spirit*, for they all found *refreſhings*. I pray pardon me this wrong, though I never repent it to my dying day.

But in the third place you ſay, *And which is more to my contentment, whatever it be to his and yours; ſome, and no Quakers too, think I have prov'd him ſuch.* More to your Contentment! why was it at all to your Contentment, that I ſhould abuſe God, and the Chriſtian Religion?

ligion? But it seems, that some thinking you had proved me *such*, who were not Quakers, is exceeding grateful and *contenting* to you. Verily a *small* Approbation of your attempts, contents you greatly; for I doubt not but there are other silly people in the World besides the Quakers, who may at *least*, be so good-natur'd, and be so credulous as to *think* so. But would you not think it very strong and pertinent for me to tell you, that *some*, and neither Presbyterians nor Independants did tell me, that you did not write to confute me, but *merely* to shew your wit; so remote were you either from the *matter*, or the *truth*; and so much in love with *Witticisms*, that no hedge of *exact* Expressions would hold you, but you would break out the stake of one *Substantial* word or another for a passage. Yea, should I tell you, that some such said, that your Friends were so confident of all you said to be true, and well, that if you put out my Book in *your name*, they would take it to be a very good Book, and all in it very true: And I assure you, 'tis no less than some have said, and would not be *perswaded* to the contrary. 112

Give me leave in the next place to answer your Question, and I shall not need to be beholding to any to take *my* word that I answer you truly: *And let me ask you* (say you) *if it be another Gospel to own Remission of sin, and Eternal Salvation by the Son of God; and both as he appeared above 1600 years ago in the flesh, and as he reveals himself within in Power and Spirit?* If your Opinions in *these* matters, were the same with what is received by the generality of understanding and *serious* Christians, you would have expressed them in some or other of *their* Forms of Confession; but you love the *Rebuke, &c.* p. 8.

Clouds and *By-paths*, that your ſenſe may not be diſcerned. And in truth, you not only *may*, but *do hold* another Goſpel, than what *we affirm* is the Goſpel of Chriſt, for all the truth that is *expreſſed* or *meant* by you in *this* form of words. It is a ſad thing that your Principles and Manners are *ſo* bad, that they that know them, will take all your words with *ſuſpicion*.

What your *Eternal Salvation* is, I have proved already. That by the *Son of God*, you underſtand the Divinity *only*, or Godhead, is ſo common in your Prints, that none who are acquainted with them, are ignorant of it; yet for the Reader's ſatisfaction, I ſhall cite ſome of your Authors. And firſt, *George Fox* thus: *And Chriſt's Nature is not Humane, which is earthly, for that is the firſt* Adam's. Next to him, take *Pennington*'s verdict in theſe words: *This we certainly know, and can never call the bodily Garment Chriſt; but that which appeared and dwelt in the body.* Here, that which *dwelt* in the *body*, which was the Godhead, and that *only*, is allowed to be Chriſt. And in the former, Chriſt's *Humane Nature* is *denied* in ſo many *words*: Yea, you hold thoſe to be *falſe* Miniſters, that preach a Chriſt *without* us; and thoſe only *true* Miniſters, who preach a Chriſt *within*. All this your great Author *W. Smith* ſaith in ſo many words, *They that are* falſe [*Miniſters*] *preach Chriſt* without, *and bid people believe in him as he is in* Heaven above; *but they that are true Miniſters, they preach Chriſt* within, *and direct people to wait to feel him in themſelves, and ſo to believe in him, as he makes himſelf manifeſt* in *them*. The Child is made to reply (for you are to take notice, 'tis a Primmer or Catechiſm:) *This is a great difference in their* Doctrine, *for one*

to

Fox's *Great myſtery*, P. 71.

Smith's *Primmer*, p. 8, 9.

to preach Christ without, *and another preacheth him* within. The Father answers, *Yes, it doth make a* great *difference, and hath no more* fellowship *than the East and the West*. What think you of your *Gospel now?* or what do you judg those *against* whom you write will censure it to be, wherein such a *Salvation*, and such a *Saviour* is preached? and to preach Christ *without*, and Christ *within too*, hath no *more Fellowship than the East and the West?* What can you say, to put a *colour* on this, consistent with owning Jesus the Son of *Mary*, who rose, and is ascended above the visible Heavens, to be Christ? You know I gave you this Citation in my *first* Book; but you thought good (with most of the *greatest* weight) to let it pass without *any* notice. Let the Reader *judg*, if this be not *excellent* Doctrine to teach to *young Children*. While you tell us we must hearken to the *Light within*, to teach us what is *necessary* to believe and practise, and that is *sufficient*, you have *Primmer* and *Catechism without*, to teach your Children to deny the Fundamentals of the Gospel.

I shall now examine the other part of your Gospel; *scil. And both* as *he appeared above* 1600 *years ago in the flesh, and as he reveals himself WITHIN in Power and Spirit*. Your great *fallacy* lies in the word *AS*, which is a word of *Likeness*, or *Comparison*.

But to evidence as clear as *light*, that you hold that the Son of God appeareth now, *AS* he did then; and that you, or some others of you are, according to *your Opinions*, as *truly*, I say as *truly*, Christ, as Jesus the Son of *Mary*, I shall give sufficient proof.

In my first Book I wrote *these* words, 'They do 'not *deny* that there *was* such a man as Jesus the '*Son of Mary*; and that God was in him, or rather

Quaker. Christian part 2. p. 70. impr.

'*Christ* was *in* him: But this is *no more* than they profess of *themselves*, that Christ, as God, and the *Eternal Word* is *in* them. Would not any one judg, that you should *deny* this Charge with as great violence and *exclamation*, as any in the Book? and that many impertinent, frothy, and clamorous passages in your *Answer*, ought to have given place and room, for your *clearing* your selves of *this* charge, if it were not your *due*? You cannot say, you did not *observe* it; for in your Answer you *repeat* my words *thus*, *He says they do not deny, that there was such a man as Jesus the Son of* Mary; *and that God, or rather Christ, was in him: But this is no more than they profess of themselves, that Christ, as God, is in them.*

s Answ. Quak. Christ. 155.

When I read this *Repetition* of my Charge, I expected to be overwhelmed with a *flood* of Revilings; but *contrary-wise*, I am not so *stroaked* by you for any *passage* in my Book: *He hath done us* (say you) right *in two respects, which may a little answer for the ill language he giveth us in our Charge*: *First, That he acknowledgeth we own that there was such a man as Jesus the Son of* Mary *(in contradiction to abundance of our Adversaries) and that God was in him, which makes up our Christ.* Here you are so far from denying this Charge, that you own it to do you *right*. And let it be observed, that God dwelling in *Jesus*, doth not make up (as you call it) your Christ *numerically*, as *excluding* any other than Jesus the Son of *Mary*; but *specifically*, which answers to my *saying* of *your* Opinion, which *saying* you commend. This were *enough*, but I proceed to *Burrough*'s testimony.

Ib.

'A Christian soberly, and *seriously* proposing this Question to him, *Whether the Word was made flesh more*,

more or oftner than once? He replies to him in this *rude manner*; *In this Query thou art manifeſt what thou art, and where thou art, and what ſpirit thou art of, a Reprobate, a Child of Darkneſs. —— this Query comes from thy polluted mind. The Light condemns thee, and all thy Generation eternally. The Word made fleſh we witneſs, which dwells amongſt us, and we behold his glory, whereby we witneſs thee, and all thy Generation to be in the Sorcery and Witchcraft. —— But thou Dragon, that would devour the man-Child; thou the Dragon, with thy Angels, art caſt into the Earth. For thy other nineteen Queries, thou haſt conjured them up in the Black-Art, out of the bottomleſs pit.* I ſhall not animadvert on every part of this Text, ſo *pregnant* with the Quakers *miſchievous* Principles, and monſtrous Manners. But was not this *furious* railing Reply, inſtead of *anſwering* the Queſtion *negatively*, a ſtrong *evidence* that you hold that the Word was made fleſh *more than once*, as *truly* as he was at any *one* time? Moreover, if the phraſe, *We witneſs*, be rendred into the Engliſh *you* mean by it, one Clauſe of his Anſwer ſhould be thus read; *The Word made fleſh we* experience, *which* dwells *among us, and we* behold *his glory*. This evidence amounts to no leſs than yours before cited.

Burrow's Works Folio, p. 29, 30.

I ſhall add one evidence *more*, out of your *own* Writings, which ſcarce needs an *Interpreter*: *And thoſe who at this day do* feed *upon the* hiſtory *of the* bodily *appearance* (yet honorable in its place) *and know not a breaking through the Vail, by witneſſing a meaſure of the* ſame *Divine Wiſdom, Power, Righteouſneſs, Grace, and Truth, revealed and born forth in themſelves; they are but carnal, fleſhly Chriſtians, being unacquainted with the formation of the Chriſt of God IN THEMSELVES; which is the opening*

W. Penn's Reiounder to Faldo, p. 311.

of the myſtery of Chriſt, *GOD MANIFEST IN THE FLESH.* The *ſame Divine Wiſdom* relates to theſe words a few lines foregoing, *Of which he is the fulneſs, whoſe tranſcending glory was vailed by that body of fleſh he wore*; *i. e.* the *Divine* Nature which dwelt in the *Body* of Jeſus. What can be a more full proof that *God manifeſt in the fleſh* (or *appearing* in the fleſh, which is the ſame ſenſe) ſpoken peculiarly of Jeſus Chriſt, 1 *Tim.* 3. 16. (and of him as his peculiar) is by you in your *own* words, made common to *all*, who are not (as you call them) Carnal, and *Fleſhly* Chriſtians. And you leave out the word *WAS* in the *Text*, to hide your *Blaſphemy*.

I remember, that in ſome of your Anſwers to me (though I cannot readily find the place) you ſay, That *you do not ſay that the* fulneſs *of the Godhead dwells in you.* To which I anſwer firſt, that your phraſe of a *Meaſure of God*, reſpecting his *Eſſence*, is your (peculiar) Blaſphemy; for wherever God is *eſſentially*, there is *whole* God, the *infinite* God. But farther, I will prove, that you hold the Light *in you* to be as *infinitely* God, as can be *expreſſed*. *Will. Smith* tells his Child in his Primmer, of the Light *within the Child*, the Light *in its Conſcience*, that *All power in Heaven and Earth is in it.* So that here is the fulneſs of the Godhead dwelling in *your bodies* (by *your* Principles). But that I may give you full meaſure, preſſed down, and running over, I will give you one Citation more: *We believe* (ſaith *Smith*) *that Chriſt* in *us* doth *offer up himſelf a living Sacrifice to God for us, by which the* wrath *of God is* appeaſed *to us* — *and* this is he *in whom our Faith ſtandeth, the* one Mediator *between God and man, the* man *Chriſt Jeſus.* Now

nith's rimmer, 14.

nith's atechiſ. 64.

Now let all impartial men judg of your *hypo-critical* Equivocations, to hide your *Anti-Gospel*, and Antifundamental Doctrines. With what a forehead did you write *such* a Rebuke to *such* men, for writing so *very* a truth? I esteem this your *unspeakable* folly to be, what God hath permitted as a *farther* occasion to *open* your *hidden* things of darkness; for which I bless him, and I hope many others may do the like, for these Snares being more manifestly discovered: *The wicked is snared in the work of his own hands*, Higgaion Selah, *Psal. 9. 16.* 115

The next work that comes to my hand is, to consider what you say hath a very bad *Consequence*. But I will transcribe your *own* words; *viz. For the other part of your Accusation, That we should* say one thing, and mean another, *it is by Consequence to call us the worst of Knaves: By how much a deception in matters of Eternal moment, is more impious than any roguery about things of this life.* P's *Reb.* p. 8.

They have *said* it, I shall now *prove* it, and *you* have given us the *Consequence*. I doubt not but the Reader is so well satisfied *already* of the truth of this, That you say *one* thing, and *mean* another, that he will think *farther* proof needless. But I will add a little *ex abundanti*: The Quaker saith, *That Light is in the Scriptures, prove that; or tell me what one Scripture hath Light in it.* Here is the greatest *denial* that may be of the Scriptures, or any *one* Scripture having *Light* in it. But *W. Penn* gives the *meaning* to be, *There is not spiritual, living, essential Light in the Scriptures; but a descriptive, and declarative Light they carry with them of the true Light.* Now would any man take the Quakers phrase to mean as *you say?* What need had he to P's *Answ* to Faldo's *Quaker n Christ.* p. 4

tell them there was not living and essential Light in them, every body knows that; and his *saying* was a universal Negative in the *highest* terms.

orning-
ech,
55.

Quaker: *So amongst the words, you find how the Saints in some things walked, and what they practised; and then you strive to make that thing to your selves, and to observe it, and do it as near as you can: and here you are found Transgressors of the just Law of God, who saith,* Thou shalt not make to thy self any graven Image, nor the likeness of any thing: *Now what difference is there in the ground betwixt you and the Pope, though in the appearance there seem to be so great space.* This, one would think, were very *plain* English. But you tell us, that he means quite other things: For say you, *Take* Will. Smith *in his own sense and belief, and all is well.—He intended, that all those real Experiments of other persons (of which the Scriptures are full) talk'd unexperimentally over by ungenerated spirits, can be no ways beneficial. Nay, that what Idea's and Notions they may have to themselves of the holy Ancients enjoyments, while altogether unacquainted with them; are but a kind of Images, which their believing in, and bowing to as indispensible Gospel-truths, is to be reputed nothing below Idolatry it self.*

's Answ.
o Quak.
Chri.
98

Either he or you, must *notably dissemble* here. How doth what you say is *Smith*'s sense, *appear* in his *words? W. Smith* speaks *expressly* of the Saints *practices, and how they walked*; and you give his meaning to be of their *experiments and enjoyments*. *Smith* calls their *doing* like them as near as they can *Idolatry*; and you give his meaning to be of unregenerate persons *talking* them over. If *this* were *his sense*, which is so far off from the true import of the words in the *English* Tongue, and we must have

have *such Interpretations* to understand the Quakers meanings, it is past all doubt, that you say *one* thing, and mean *another*. 116

But you say farther, *And if you measure us by our words, you must grant that either you understand us not, or we mean very good things; for you say elsewhere, that our obnoxious Tenets are usually maskt under expressions doubtful, unintelligible, or under Scripture, and Orthodox phrases.* P's. Re p. 9.

Either you are very ignorant of your *own* sayings, or your understanding *doubly* dark and *vitious*. When you say, The *Soul is not a Creature, is a part of God infinite in it self*; That *all power in Heaven and Earth is in the Light within*; That *they are false Ministers that preach Christ without us*: Must we needs say you mean *very good things*, if we measure you by *your words*? yea certainly, if saying you *abound with Blasphemies*, be to say you mean very *good things*.

But in your Report, you *let drop a material word*, for you repeat it, *That our obnoxious Tenets we usually mask*, &c. whereas they say, Their Tenets which are *most* obnoxious to censure. There are many of your Tenets *obnoxious* to Censure, which you speak plain enough, about Perfection, the Scriptures not being the Word of God, or a Rule; also against the *Sacraments*. This is not *fair* dealing, but repeating your *crimes*, while you stand upon your *Defence*. And your inferences of their not being *certain* of your Principles, from their calling your Expressions *doubtful and unintelligible*, forget that which you *repeat* of *their words*; *scil.* that they are *usually* so; which leaves room enough for your Expressions to be *sometimes* plain and *intelligible*.

And

And they can tell you (for all your *Illogical Triumphs*) how they come to know your *meanings* to be contradictory to your *sayings*: And that the *Conscience* of a Quaker (granting *you* to be *one*) is not to be named with that of a Presbyterian, or Independant, or of any sort of People who *pretend* to Christianity.

But you are gotten into a *vein* of *Self-applauding* Rhetorick, and seem to be so *airy*, as to believe your *worth* to answer your *words*; it cannot possibly arise from any *other* cause (if you *mean* as you *say*)
Ib. that you *dare meet with them upon a publique Test, to prove your integrity to God and men.* What a strange *briskness* and confidence have you attained to on a *sudden*, who to all the Solicitations, and Provocations you have received from *me*, to meet me in the Debate of Thirteen of the most horrid Principles I charge you with, have been as *cowardly* as a *Hare*, and as *cold* as *death? Canes timidi vehementius latrant quam mordent.*

Is it your Ignorance, Pride, Arrogance, or the *lax* your pen hath catcht? or is it all of them *together*, that makes you *talk* at this *rate?* or is it the courage you take from the consideration, that *it*
Page 15. *may be, that One and twenty more of them cannot shew so much wit as* Ben. Johnson? which is a Reflection of *yours*, savouring more of *Ben. Johnson's Comical* humour, than of either Wit, Modesty, or Honesty. Do you think your self a Match for One and twenty Divines, many a *one* of whom would think himself *very idle* to attend your *wandring* motions, and shuffling *tricks*? But I suppose you know *that* as well as *I can tell you*, and that makes you talk *without fear.*

Mr.

Mr. *Penn*, I here tell you *again*, That I ſhall (if the Lord give me life and liberty) ſave them the trouble of contending with *you*, ſo far as *proving* what I have charged you with will amount unto. Or if you will, to make but *one* Queſtion of it, and prove that *you*, *and ſuch as you*, are no *Chriſtians*. But I proceed.

You ſay, *And though you would have the people think very ſevere things of us, with reſpect to the Scriptures of truth; by telling them the Quakers hold, That the Scriptures are not the Word of God, nor a Rule of Faith and Practice; yea, that we readily aſſert it in ſo many words. I muſt tell you, you have acted with us herein far from men of common Ingenuity. A man might at this rate by Scripture prove*, There is no God, *if he would but leave out*, The Fool hath ſaid in his heart. P's. Rebu. &c. p. 10

But if this Charge of theirs (with others you as confidently *contradict*, and as vehemently *decry*) be proved *true*, and that out of your own *Writings* in your *Defence*; will it not be *ſadly implied*, that *you* are the *Fool* that have ſaid in *your* heart, *There is no God?* Certainly your carriage beſpeaks you *Atheum judicio*; or at leaſt, one who believes God ſeeth not, or regardeth not what you ſay or do? It is a moſt burthenſom and nauſeous thing, to have to do with a man, that will ſay any thing to ſlander and abuſe his Antagoniſts and deny his own *profeſſed* Principles, rather than fail of *that end*.

In your Anſwer to my Charge, That the Quakers deny the Scriptures of the Old and New-Teſtament to be the Word of God; you ſay, *I will allow to him, without going any farther, that the People called Quakers, do deny the Scriptures to be the Word of God, and therefore ſhall take for granted* P's Anſw. to Faldo, p. 24.

what

what he quotes out of J. N. *i. e.* James Naylor, *&c.* Dare you ſay I have left out *any* thing of your *Sentence?* I dare not *promiſe* you will not ſay, the moſt *groſs and wilful untruth*; I am *too* well acquainted with you, to have *better* thoughts of *you.*

If you flee to your *owning* in *another place*, That *Chriſt* is the *Word* of God, and in *that* ſence you deny the *Scriptures* to be the *Word* of God, it will by no means *help* you: For the Queſtion is about the *Scriptures*, and *thoſe* you peremptorily *deny* to be ſo in *any* ſenſe. And for the *Chriſt you own* to be the *Word* of God, when all comes to *all*, it is but *the Light within*; as will appear by the next evidence I ſhall produce againſt you. Whatever your own Friends (as you call them) may think of the matter, all wiſe-men will ſee you buried under the ruines of your lofty Fabrick, built without the Foundation of Truth.

I charged you in the Contents of my Fifth Chapter, with denying the Scriptures to be *a Rule of Faith and Life:* But *you*, after many words, *nothing* to the purpoſe, *confirm* my Charge *thus* ſtoutly, *Wherefore, ſaid the Prophet, Hear the* Word *of the Lord. What word?* That *nigh in the* heart, *which* Moſes *and* Paul *preached. Still the* outward *Inſtrument is not the Rule, much* leſs *are the* Writings, *being they are but all* external *Inſtruments. And this I will* abide by *againſt all the inſults of our Enemies (by God's aſſiſtance) that both they are* but ſuch *Inſtruments, and that* ſuch *Inſtruments are* not *the* Goſpel *Rule*; *but that Light, Life, Power, or Spirit which uſeth them. And who attributes* that *honour to the* Inſtruments, *which is due to the chief Mover in it, or by it, commits* downright *Idolatry.*

Quaker. no Chri. p. 65.

's Anſw. Faldo, . 56.

Have

Have you not here *loaded* them with a *witneſs* who take the Scriptures to be their *Rule*, by charging them to be *no leſs* than *Idolaters for ſo doing?* What can you ſay or *add* to make the *ſence* of your Expreſſions *tolerable?* You tell us indeed, that *you believe and know they contain many godly Rules.* But will this mend the matter? I well remember, that one of your *Prophets*, who lived not long ſince (if not now) at the Peal in St. *John-ſtreet*, when I asked him, If that Text, *Thou ſhalt love the Lord thy God*, were *obliging to me*, having read it in the Bible? I could not perſwade him to *acknowledg it*, or that it was my duty to *love God*; he having before *denied*, that I was an *inſpired* perſon. This was before divers witneſſes, both Quakers and *others*, ſome of the firſt letters of whoſe names are in the Margin. 118

P's *Reb.* &c. p. 10.

P. M. W. H. M. F. W. W. &c.

It would be little for your *Credit*, that I ſhould tell the World the *occaſion* of that Conference, and how it *iſſued*. But it being *a lewd practice* (though pretended from your Principles) I ſhall forbear till it be farther called for, and conclude the preſent point with *James Naylor*'s teſtimony (whom you own and honour *ſtill* as none of your ſmall Prophets) *God is at* liberty (ſaith he) *to ſpeak to his people by them* [the Scriptures] *if he pleaſe, and where they are given* by Inſpiration, *he doth ſo. And ſo he is at* liberty *to ſpeak by any other created thing, as to* Balaam *by his Aſs*. Theſe words of *Naylor* you *own and juſtifie*. Now let the World judg, whoſe *ingenuity* is to be *preferred*, yours, or thoſe *Worthies* whom you have *ſlandered?* or, Whether *your guilt* is no better *proved*, than the Scriptures affirming, *There is no God*, by a diſingenuous leaving out, *The Fool hath ſaid in his heart?*

Naylor's *Light of Chriſt*, &c. p. 19.

P's *Anſw. to* Faldo's *Quaker no Chri.* p. 53.

I find you in the *next* page, over-head and *ears* in your *ſportive*-humour, upon the occaſion of the phraſe, *Honey, or ſweetneſs of Spirit*, in the Miniſters Epiſtle; which to make a *gingle* with, you turn into *money* by Interpretation: *They* [*the people*] toil, *and you* talk; *they are the* Bees, *and you, ſo many cunning Hivers; at the tinkling of whoſe bells the* ſilly *Bees aſſemble, and when you have ſafely hived them, your next buſineſs is to take their* honey *from them.* Here you *ſmite* the *ſtanders by*, inſtead of the men of your Controverſie. As the *Madman*, Prov. 26. 18. you *caſt fire-brands*, not at the *Non*, but *Conformiſts*, who only have the *Bells* to ring in the Bees (as you call them:) But you care not *whoſe* head you *break*, ſo you may but *break* your *jeſt*.

How they can ſay, that *honeſt well-meaning ſouls* may be *judicially deſerted of God*, is not hard to *reconcile*; ſeeing they *oppoſe* them to *you*, and your *crafty* Leaders; they believing *you*, and the Principles they receive from you to be *very good*, while *you* (and many more of you) cannot but *know* that you *delude*. They follow you in the *ſimplicity* of their hearts, who (many of them) believe not that you hold what you do; and therefore hold not with you in *many* things. And the *Miniſters* conſtrue their word *Honeſt*, by *well-meaning*.

But this Apology is more than their Expreſſions need; for when they ſpeak of *honeſt well-meaning ſouls*, they ſay, *Divers of them (ſo far as we can underſtand) who are honeſt well-meaning ſouls.* But in *your Report*, you leave out the whole Parentheſis, which abundantly *alters* the ſence. And where you ſay, *That Chriſtians, while ſuch, may be judicially deſerted of God, and hived by the Devil: Me-*

P's Reply. p. 13.

thinks

thinks such a contradiction becometh not men of your stile and pretences. You take your *own false* consequence of *their* words, and put it into a different letter as *their words*, that they may *fall* under the *burthen* which you *treacherously* create out of your *own brain.* Moreover, they say not *absolutely*, that they are *deserted* of God, but that they *seem* to be so. And so did *Peter* while he denied his Master.

All this put together, renders you a *habitual* Falsifier in your *Reports* of your Adversaries *words and sense*; for were it not become *natural* to you, you would not be guilty of it in the very instant of accusing others for *that* crime.

In the next place, I find you much offended, *Ib.* that they should so much as imply that there may be some *Socinianz'd Persons, or Papists among you, under the disguise of Quakers:* And that is all that their *words* import. You affirm, That ye are neither *Socinians* nor *Papists*; and require at their hands, to *Page* 13. produce one Socinian, or Papist that goes under the *name* of a Quaker.

If there be either Papists *or* Socinianiz'd persons among you, the suspicion they imply proves a *truth.* Although common Fame say, That you have had Jesuites, or Romish Priests, helping under your disguise, to promote the Quakers work, I shall not build upon that Foundation: But *certainly*, your Principles for *Doctrine*, and your *Resolves* (as you call them) for *Discipline*, are so much of the Foundation and Superstructure of *Rome*, that he that *suspects not* the hand of the Jesuite in the *Plot*, is very ignorant in either the Romish, or the Quakers Principles.

I ſhall not repeat here what is done already in *Quakeriſm no Chriſtianity*, Chap. 4. Sect. 6. and Chap. 12. Sect. 3. Thither I refer my Reader for farther ſatisfaction: Theſe two Sections conſiſting of fourteen pages, being wholly taken up in the compariſon of the Quakers and Papiſts, *as ſuch*, in their Foundation and Doctrines. And for your *Reſolves* for *Diſcipline*, I have printed it *verbatim* in my Appendix to the foreſaid Book, with my parallel in your Order and Diſciplines, as like almoſt as two Eggs of the ſame *Crow*.

I ſuppoſe you cannot be *ignorant* of the meeting of ſome of the *chief* Quakers and *Papiſts* in *London*, *deſigned* for a Conſult to ſave the Romiſh Prieſt *lately* convicted; which hath done your Cauſe *ſo much* ſervice, as to *confirm* many in the belief, that you are rowing *hard* to *Tybur*. I can tell you the *place* of meeting, and *names* of the Conſulters, and alſo what great and rich man among you, *ſtormed* ſufficiently, that you made thereby the *ſmoak* of Suſpicion to *flame out* into a clear evidence, that your *Leaders* and the Papiſts are *Confederates*.

I know *alſo*, who among your *Great* ones, *confeſſed* the fact, but excuſed the *guilt*; by ſaying, that they were againſt the ſuffering of *any* upon the account of *Religion*, and did it upon that *common* Principle. But let me tell you, that your *chuſing* the Papiſts, rather than any other who are liable to ſufferings by the Law, doth *loudly* prove, what I told you of in my former Book, of a Romaniſt's *ſaying*, being demanded, which of all the Sects in *England* came *neareſt* the Church of *Rome*? he replied, *The Quakers*.

Quaker. no Chri. p. 54. *It impr.*

For a *Socinizd* Perſon, I will ſeek no *farther*, when I find *you*; nor for other teſtimony than your Book

Book, entituled, *Sandy Foundation ſhaken*; where you make it the ſcope of your Book to deny, The *Trinity* of Perſons in the *Godhead*, Juſtification by *imputed* Righteouſneſs, *Original* ſin, and the *Satisfaction* of Chriſt for *ſinners*. Though theſe *Socinian* Principles fill up the Volume of the Book, I will quote three of your Sentences; *If God (as the Scriptures teſtifie) hath never been declared, or believed, but as the Holy* One, *then it will follow that God is not a* Holy Three——*Neither can this receive the leaſt prejudice from that frequent, but impertinent diſtinction, That he is one in Subſtance, but three in Perſons or Subſiſtences. The Second Perſon of the* imagined *Trinity*. So much for your denying the Trinity. 120

P's *Sand. Found.* & *p.* 12.

Page 16. *Title.*

Imputed Righteouſneſs, and *Original* ſin you deny in *one* breath thus: *Becauſe ſin came not by* Imputation, *but* actual *Tranſgreſſion—therefore muſt the Righteouſneſs be as* Perſonal *for Acceptance*. In denying Chriſt's *Satisfaction*, you go beyond the Socinians; for you ſay, *Nor let any* fancy *that Chriſt hath ſo fulfilled it* [the Law] *for them, as to exclude their obedience from being requiſite to their Acceptance, but* only *for their patern.* Let this be added to your ſaying of Juſtification, and it will explain you. Is not here *enough* to render you not only *Socianiz'd*, but alſo a *Socinian?* If you ſay, the *Socinians* deny the *Godhead* of Chriſt, but ſo do *not you*: I anſwer, That if it were *ſo*, it would only render you not a *compleat* Socinian, but not *clear* you from being *Socianiz'd*. But let me tell you, that you *deny* the *Godhead* of Chriſt as well as they; for, they deny him to be God *by Nature*; and you affirm, the *Light within* (which is indeed but a *natural* Faculty, or Qualification) to be Chriſt, or God.

Id. p. 29.

Id in Eod. p. 26.

So that the *difference* lies thus *wide*: The *Socinians* will have Chriſt to be *but a Creature*; and you

will have that which is *but* a Creature, *to be Christ.* Verily, they who call you *Socinians*, and ſtop there, do you a great deal of *undeſerved* honour: For your Religion and Principles are made up of almoſt all Ancient Errours, with ſuch a Superfetation, as if *Quakeriſm* were the *ſink* into which they empty themſelves, and the *womb* that brings them forth more monſtrous than their Progenitors.

I ſhall not be ſo idle and frivolous, as to give *inſtances* of the Quakers enſnaring *ignorant* perſons to *their* Principles, by the good opinion their *moroſity* in Garbs and Manners *firſt* obtained: For this were but to ſet up a Candle to mend *Day-light.* And that a Devotion to any pretended Religion, upon the conſideration of mere *outward* appearances, is Monkiſh, Nunniſh, and Irrational, needs as *little* proof.

's Reb. &c. p. 14. If you think the *little Bands*, *Cropt-locks*, *exceeding plain Apparel*, *ſevere Aſpects* of the Ancient Puritans, render them as *obnoxious* to Cenſure as the Quakers; you either know not them, or your ſelves. For that Garb was common in *thoſe* days to men profeſſing, or *not* profeſſing the *Puritanical* Principles; yea, *generally* uſed by the *Clergy*, even by *thoſe* who were moſt *Prelatical*, and the *keeneſt* Cenſors of the Puritans. Neither did they put *ſo much* of Religion into *thoſe* Garbs, as to condemn ſuch as were not ſo *accoutred*, for prophane and *irreligious* perſons; which is *your* caſe: There being none eſteemed Quakers *with you*, who wear any *Lace*, or *Ribbands*, or that will ſalute by putting off the *hat*; or that will put *I* and *No*, in the room of *Yea* and *Nay*; or that will ſay *You* to a *Single* perſon, and not *Thou*. And your account of *all* that are not Quakers, is no better than *Infidels*, *Heathen*

(or

(or *Hypocrites*, if profeſſing the Chriſtian Religion) *out of the Life, and the Power.* Phraſes of *yours*, which by Interpretation import, ignorant of Chriſt, and Rebels to the Light, or no *true Chriſtians.* 121

For *your Aſpects*, the name of *Severe* is much *too* good; for they are generally *Supercilious*, *Elate*, *Sullen*, or *Wanton.* The three firſt are *every* mans experiment that hath to do with you. And if you take the *Wantonneſs* of your *Aſpects ſometimes*, to be a *ſlander*; I need no *other* evidence to *clear* me, than the frequency of your Females (whether Maid, Wife, or Widow) when they meet their *Men-friends*, in the room of the *more Civil* Salutations, which you *decry*, taking them by the hands, or *wriſts*, continuing a conſiderable ſpace, *wringing* them *hard*, and looking *ſtedfaſtly* in each others faces, without one word ſpeaking: And as they *meet*, ſo they *part*, having taken their *fill* of this ugly and *bad-natur'd* Ceremony.

I doubt not but you will put a very good Conſtruction upon this *uncivil* Poſture, as you attempt to do upon the *worſt* the Quakers ſay or do: But when you have ſaid *all* you can to *excuſe*, it will be eſteemed a *wanton* temptatious thing, and an *Ordinance* from an *ill Author*, to deſtroy *Modeſty*, and train you up to that Confidence and *Fore-head* your cauſe hath need of.

I know you make a great noiſe about your *ſufferings*, which you render ſo inſeparable from a Quaker, that you give us the Conſtruction of the word to be, *to expoſe themſelves to the bitter Anathema's of ſuch High-Prieſts as your ſelves (the One and twenty* Divines) *the ſeverity of their deareſt Relations, the penalties of Magiſtracy, and to the general reproach of the multitude.* When you have ſaid Ibid.

thus much, you think you have ſaid a great deal, to perſwade people 'tis an *inward* Principle, and not outward *appearance* that prevails with perſons to become Quakers. But what are all theſe ſufferings you mention, but in themſelves *outward* appearances? And yet your often glorying of them, is moſtly but hanging out a ſign of the *Goodneſs* of your Principle, and thereby to draw in Proſelytes. But they who will take up in their Religion, where-ever they ſee the Sign of *Sufferings* at the *door*, may make a very ill *choice*.

I know you are not *much* afflicted with the Anathema's of the *High-Prieſts* (as you call them;) but if they ſhould ſtir the *old* man, you can ſoon pay them in their own Coyn with *intereſt*, and avouch that kind of Retaliation to be from the *Spirit*, though from a very *Revengeful* one. For your *other* ſufferings, paint them out in the bloodieſt colours you can deviſe, and I will produce you a Papiſt, a Jeſuite, a Turk, a Heathen, who hath equalled you, or outdone you in the behalf of their *Delusions*.

If we ſet aſide an *erroneous Conſcience*, which may produce violent and preternatural *heats*, to act and *ſuffer* in the behalf of its falſe Sentiments; *experience* teaches us, that men will maintain their more *apparent* Vices at a very coſtly rate. How many ſacrifice their Health, Time, Parts, Eſtates, Wives, Children, Credit, and their Souls; and all for the gratifying thoſe *bruitiſh* luſts of Drunkenneſs, Uncleanneſs, and other voluptuous Appetites! Although they more certainly know, *thoſe* Iniquities will produce ſuch ruines, than any of you are *aſſured*, that Quakeriſm will coſt you any *conſiderable* loſſes?

How

How many run the like hazards to pleaſe an envious, malicious, or ambitious Humour? And I know not why Pride and Self-will (ſo predominant in moſt of you, and inſeparable from your Principles) may not engage you to adventure *your ſhare* of ſufferings, without any Religion concerned in the buſineſs, much-leſs the *true* Religion. What think you of your *haughty* Tenents, of having *in you* the Light which is *infallible*, the *Power that hath all the Power of Heaven and Earth in it*: That your *Souls* are not *Creatures*, but a *part* of God, *infinite* in themſelves: That you are *perfect*, without any *remains* of ſin, ſo much as in your *Natures*: That you have *ſomewhat*, by which you are enabled, and *priviledged* to judg both perſons and things: That all are Infidels, Ignoramuſes, and Hypocrites (reſpecting Spiritual and Religious things) excepting your *ſelves*: That you muſt ſhew *honour* and reſpect to *no man*, by the uſual tokens of Hat, and Leg, or *Sir*, or any other Titles or Names of reſpect, except what is *Relational*: By which every *Clown*, and very *mean* perſon, who is a Quaker, mounts all on a ſudden upon even ground (in this caſe) with Elders, Betters, Magiſtrates, yea the Prince himſelf; with whom he will go Cheek by Jole, without any *apparency* in his Deportment, that he is his inferiour? 122

Would it not amaze a Reader to find your *haughty* opinion of your ſelves, and contempt of others, expreſſed in the following words? *And here is the ground of all true Nobility, Gentility, MAJESTY, Honour, Breeding, Manners, Courteſie, and Civility; no more after the fleſh, but after the Spirit.* A few lines after, he gives us the practical Improvement ye make of this *Elate* Principle: *Who are not ſprung* Parnel *Shield of Truth*, p. 25.

from the noble, gentle Seed; and to thoſe honour is not due, neither can we bow unto them; for if we ſhould, we ſhould ſet the Devil in the room of God, and give unto him that which is due unto God. What do you *conceit*, according to the *ſence* of theſe words (which never any of you diſowned that I could hear or read, but the Book is owned by *you*, without *exception*, and its Author greatly praiſed:) Surely the *ſence* of the words, without giving of *Conſequences*, is, That you conceit your ſelves to be Gods, and others of all ſorts and ranks, to be but Devils. What a blaſphemous Bait is here to a proud man to become a *Quaker*!

It is become a *Proverb*, That not the Suffering, but the *Cauſe* makes the *Martyr*: Neither will the *pretence* of Conſcience ſerve the turn, but a real good Conſcience; which is a Conſcience eſpouſing Truth, and ſuffering for it in a righteous way. I have ſaid the more upon *this* head, becauſe I find that men eſpouſe their Religion *too often*, upon the mere evidence of the ſufferings of its Profeſſors.

In the next Paragraph your *pen* runs glib, while your *Reaſon* halts, and ſtumbles at your common rate. The one and twenty Divines ſay, as you repeat it. " And yet ſome of them being rich, and " growing into Eſtates in the World, can, and do " live in as fleſh-pleaſing fulneſs, as others, whom " they have condemned. Now I ſhall repeat your Conſequence, and leave it to the Reader to conclude, whoſe credit is in danger, your's or the Miniſters. *You ſay* (ſay you) *we condemn all but our ſelves. What is the Conſequence but this, if you ſpeak true? That there is not a perſon in the World, that is not a profeſſed Quaker, hath either more ability to live fleſh-pleaſing, or that*

Reb. p 16.

Ibid.

that actually doth indulge himself more to a sensual life, than some Quakers can, and do. By *others*, you will needs understand *all* others: By *being rich*, that there is not a person in the World of *greater* ability: By *some of you*, indulging to a sensual life as well as others, that no man lives *more* sensually than *some* of you. If you can *wrest* words at this rate, which are under your Readers *eye*; how much more, when the words you construe are out of their *reach?*

I wonder (but why should I *wonder* at any thing you say) that you should *tempt* us to bring the names of your *Grand*-men on the *stage*, by your first Reply to the Ministers true Expressions; *scil. I would willingly know* (say you) *these persons, who they are? and where they live? Did you love the Truth, and your own Credit, ye would scarce be so lavishing of your words.* Is there no *flesh pleasing*, but in a *Ribband*, or *Lace*, or *Hat*, or *Congy?* Are not your houses as *stately*, your meats and drinks as *plentiful*, *various*, and *pallatable*, your apparel as costly (Ribbands and Lace excepted) as some others whom you have *condemned?* Is this a matter hid in a *corner*, that we need to bring *particular* instances for a proof? But if I must needs be at *namely*, Let your self (who ride in your Coach, and have your men following, and standing *bare* to you, who live plentifully, and can bring out store of bottles of Wine for Entertainments, bidding your Guests to use their freedom:) I say, let your self be one instance. *Ibid.*

Let *John Osgood*, *William Mead*, *Roberts*, be *other* instances; whose houses are large, furnished *richly with Plate*, and Tables with *Provisions*. I blame neither them nor you for living *suitably* to

your Eſtates: But certainly, ſet thoſe Bawbles of Ribbands, *&c. aſide*, you are not guilty of much ſelf-denial in your bodily accommodations, which is a thing you ſo much pretend to above others.

I had like to have let ſlip a paſſage of your *Creed*, which you *bolt* out, not very like the *Doctrine* of
ge 15. the *Goſpel*; viz. *And this I affirm, That all theſe endeavours many vigorouſly employ to vilifie an* inward Principle, *and diſſwade perſons from believing* in it, *waiting upon it, and being guided by* it, *center in the* rankeſt Atheiſm. How now Mr. *Penn*! Is this a time for you to profeſs faith in an *inward* Principle? Is it the *trueſt Creed* that renders *Faith* to be an *inward* Principle, and the *Object* to be *without*, and *above* us? or *that* which makes ſomewhat *within* to be its *Object*. Farewel then the Jeſus that *died* at *Jeruſalem*, and all your diſguiſing pretences of *owning him*; for ſurely he is not *ſo far* metamorphoſed, as to become *a Principle within you*. What ſhould we expect of a *Leper*, but the breakings out of his Diſeaſe, yea, when he is moſt deeply engaged in defending his *cleanneſs*?

In the next place, you ſay your *pleaſure* of thoſe words, wherein they *recommend* my Book; *viz.*
ebuke, 16. 'Wherein the Quakers Principles are more thorow-'ly inveſtigated, than in any Book which we have 'ſeen. And we judg it for matter, proof, and ſtile, 'to be *eſpecially* uſeful for thoſe who need, or deſire 'Information concerning the Quakers, and *their* 'Principles.

Upon theſe words you trumpet your *Triumphs* before the *Battel*, and would have it taken for *granted* upon *your* word, that the Divines have given *you* the *hilt*, and themſelves the point of the ſword at their own breaſts: *Had we*

no

no other Weapon (ſay you) *this were enough to wound your cauſe incurably.* But let us ſee what your *Cockle-ſhel* Triumph comes to. Your firſt is, *He hath laid down about* twenty *Principles in the Quakers name*, eighteen *of which are not only none of theirs, as ſo expreſt, but not ſo much as by Conſequence.*

You have *ſaid* it, and that is *all.* You ſaid *near* as much once *before*, and attempted the proof by only *a ſingle* inſtance; wherein you ſo far *failed*, as not to give any Principle of *yours*, as it was laid down by *me*, but ſomewhat of your own in its ſtead; and as being *conſcious* of your *own guilt*, you give neither Page nor Chapter where it might be found; which was as much as to ſay, if you would have me prove theſe to be his words, you may go look (for me) where to find them. But now, as if you ſuſpected before the *hard-hap* your *firſt* attempt would meet with, you hide your head altogether, and ſuffer not one of the eighteen Principles (you ſay I have wronged you in charging upon you) to come into *ſight.* *Page 6.*

I commend your prudence *now*, in leaving the proof to the mere Authority of your *denial*, and reflections upon thoſe who will not afford it *credence.* But let us hear you: *That they are none of ours, it is enough we* ſay ſo, *unleſs our Faith is not to be taken at* our *mouths, but at our* Adverſaries: *He that tells me, I believe that which I do not believe, is either fooliſh or diſhoneſt; and his Confutation is not of me, but of himſelf. That they are not our Principles by Conſequence, I have abundantly proved, both in my Anſwer and Rejoynder.* *Page 17.* *Ibid.*

But what if this fine *Harangue* be proved both fooliſh and falſe, yea, and *diſhoneſt* too; Have you not

not *forfeited* your credit? That your case is *no better*, I shall demonstrate so *plainly*, that common Reason and *Sense* will be my *Compurgators*. That your *Faith is not* (alway) *to be taken at your own mouths* is *apparent*; not only from your denying at *one time* what you profess vehemently at *another* (which I have already evinced) but also from your industrious *hiding* your Principles from such, who you *believe* will have no *very good* thoughts of them. What means that *rude* dealing of *E. Burrough* with the *sober* Querist, who desired to be informed from his *own* mouth, what his Principles were in these, and such-like Questions?

'Whether the Word was made Flesh more, or 'oftner than *once?*

urrough. Works in l. *p.* 29, o.

To this (instead of better Satisfaction) he returns railing, and calls him *Reprobate*, *Child of Darkness*, *of a dark polluted Mind*, *a stranger to the Life*, *without God in the World*, *the Light condemns thee*, *and all thy Generation eternally*, *thou art Darkness it self*, *in the Sorcery and Witchcraft*, *thou Dragon*, *thou the Dragon*, *thou hast conjured up thy Queries in the Black-Art*, *out of the Bottomless Pit*.

The second Query was 'Whether did the *man* 'Christ slain (in respect of God's Decree and Effi-'cacy) from the Foundation of the World, really 'and *indeed* suffer death, *as* upon the Cross at *Je-'rusalem*, more or *oftner* than *once?*

Take his Reply to this entire (for the first I gave it you before, and therefore spared to repeat the whole) as follows: *In this Query thou Diviner art found adding to the Scriptures, the Divination of thine own brain, whereupon the plagues of God are to be added to thee, O thou Lyar! Where doth the Scriptures speak as thou speaks here? But in the Light thou art seen,*

Id. in eod. p. 30.

seen, and art for the Condemnation. The man Christ we own, and witness, and the Lambs Book of Life, which was slain from the Foundation of the World: We witness the Lamb of God, and thee to be the Beast that makes war with the Lamb; and thou Antichrist, which looks at Christ's death at Jerusalem *alone: So let all thy Congregation see what they hold up that follows thee.*

What think you of this? have we not great encouragement to expect an honest, *plain* account of your Principles at your *own* mouths, upon our most *serious* enquiry? Think not to put us off, and excuse this impertinent *raving*-way of Reply, by telling us, That they are *Trepanning Questions*; for so you will call any that we are capable of framing for your discovery. I shall add no more of *Burroughs* here; his Replies to the other Eighteen Questions are of the same make. And *Burroughs* (after all his *Rant* and Railing) concludes, *Thy Queries are answered lovingly and plainly, and in the Scripture-Language and Terms; and with the eternal Light of God, set thee in thine own place, which thou shalt eternally witness.* I believe my Reader will have no very good thoughts of your *loving*, *plain* Answers about your *Principles*. Burrough's *Works in fol.* p. 34.

I shall now produce out of *W. P*'s own Writings, your *great lothness* to have your Tenets and way understood *by us*. You say upon the occasion of my obtaining your *Resolves* for Discipline, *If such inoffensive, nay Christian and necessary Resolves for the right disciplining the Church of Christ in the ways of Peace and Righteousness*, cannot escape *John Faldo*'s cruel hands, *instead of rendering us* Papists, *I shall not wonder, if from a Non-conforming Priest, he turns a* Spanish *Inquisitor, or any thing else that* Penn's *Rejoynder to* Faldo, p. 177.

can

can be worse. By this it *appears*, that for all the *good* Characters you give of your Resolves for Discipline, you would have them by all means *escape my hands*; and it grieves and angers you at the *heart*, that they cannot *escape* my *Inquisition.*

George Whitehead (as I have said before) could not with *much* importunity be brought to declare the Quakers Principle about the Resurrection of the dead. But at length he professed, *He did not believe that his body should rise again.* Yet this *extorted* Confession you would have *lick'd* up *again*, and imply in your Answer to *me*, that it *slipt* out of his mouth at *unawares.* But to conclude, your great *James Naylor* hath sealed up your mouths, from an honest liberty to vent your minds to us, and that under a *Curse*: *But the Mystery* (saith he) *is sealed with the sons of God, nor can any ever know with what bodies they shall arise; but who comes to the* flesh *of Christ, and discerns his body, the sight whereof in the life slays the Serpent, and opens the* Mystery. *Till then,* cursed *is he that* reveals *that which God hath sealed up, and hidden from the* Serpents *wisdom.*

enn's *nsw. to* aldo, *p.* 00.

ames Naylor's love to he lost, *p.* 9.

Here I have abounded with *evidence*, that your Faith is not by *us* to be sought at your *own* mouths; and that it is neither foolish nor *dishonest* to tell you, that you do *believe* that which you say you do *not* believe, and that my Confutation is of *you*, not of my *self.* And if you ask me how I come to know your hearts, if not at *your* mouths? I let you know, that I have it especially from your *Writings*; which were designed either for your *own* party, or for such Ignorants among *others*, who finding the great words, *The Light*, *Life*, *Power*, *Manifestations*, *Measures of Christ*, &c. think all the

the reſt muſt needs be very *good*. And for all your *Contradictions*, I have in my *Writings* laid down your Principles in your *own* words; and aver *nothing*, but what I give my ground for in the *ſame* words to a *ſyllable*, which I find in your *owned* Authors. 126

I am now come to the *main* puſh; where *you* ſay, *I will produce you ten Inſtances of notorious perverſions, any one of which were unworthy of ſuch poor Heathen as ye think us to be.* I am very unwilling to tell you in *plain* terms, that you make no more Conſcience of telling *untruths*, than the verieſt *Rake-hell*, whoſe time is divided betwixt Curſing, Swearing, Drunkenneſs, and ſuch *reproachful Vices*; or that your *untruths* have no *cover* but Confidence, which renders your heart *hardned* from the *fear* of God. But if a *virulent* Accuſation of your Adverſary will condemn him, and clear you, the *preſent* day's your *own*, and we muſt languiſh till the Day of Judgment, under your *unjuſt* prevalency. Yet, bleſſed be the Lord, my Integrity will find an evidence in *your* very *Teſts* of my faultineſs. P's *Reb.* &c. p. 17

I expected, after ſuch *huge* Criminations, that when you came to *proof* and inſtances, ſomewhat would have been *offered* at *(at leaſt)* to prove me an *Irreverent Abuſer of God, and the Chriſtian Religion*, which you ſtoutly charged upon me; or that I had *forged* matters, and given them as *your* words, which yet were but my *own invention*. If you had found *ſuch a Crime* in my Writings, it were as eaſie to be proved, as *reading Engliſh*. But behold, a few pretended Perverſions, or falſe *Conſequences*; all which will prove to be *Will*. *P*'s Perverſions, and *worſe* too. In the Vindication *Id. in eod.* P. 8.

of

of the Divines and my ſelf from *your* Accuſations, I ſhall diſtinguiſh *your part* from *mine*, by the titles of *W. P's Accuſation*, and *J. F's. Vindication*, and diſpoſe of your Quotations and mine in the margin reſpectively.

1. William Penn's *Accuſation.*

p. 17. JOhn Faldo *affirms, That* W. Smith *had not one Exhortation to read the Scriptures. Nay, that the* main *deſign of the Book was to deny them, and throw* dirt *upon them; Yet* J. F. *cites him concerning the Scripture thus:*

Child. *Then the Scriptures are to be owned and believed,* &c.

Father. *Yes, they are to be owned and believed, and they that do not ſo are to be denied.*

Obſerv. *Can any thing be more inconſiſtent than your Reverend Author? Is it this ſort of proof you commend? Can you think this the way to convert ſuch Infidels as you deem us to be?*

John Faldo's *Vindication.*

ALthough I knew your *Accuſations* to be *falſe* at *firſt* view, yet I little expected ſo *careleſs* a management of them by *you*; for the more defective the *cauſe* it ſelf is of honeſty, the more *need* it ſtands in of all other *poſſible* ſupports. But both in *matter and manner* you ſeem to be *deſperate.* If it come to a Teſt, all your wit cannot make ſo *bad* a cauſe appear *good*: But if it never come to a tryal, it will *paſs*, though in *all* reſpects *very* bad.

I

I conſulted the Page and Book which your *Quotation* directed me to, but the words are not *there*. I examined *both* Impreſſions, and alſo my *VINDICATION* (ſuppoſing you might name one of my Books inſtead of *another*) and in *page* 45. of either of them, there are no ſuch words. And indeed I know not where to find them; and it cannot be ſuppoſed that I have all I write *by rote*. 'Tis an ill *Omen* of your *ſucceſs*, to have ſuch a *flaw* in your firſt attempt; and I might very fairly on this ground (if I had been guilty) have given you the *go-by*, and yet ſtood *rectus in curia*. But Truth needs no ſuch *ſhifts*; I therefore ſay I do believe, that (for the ſubſtance) there are thoſe words in ſome one of my Books, and I ſuppoſe in my *Vindication of Quakeriſm no Chriſtianity*. 127

For my Citation which you ſay is ſo inconſiſtent with thoſe words, you *direct* your Reader to find it in your Anſwer, *p.* 42. which when look'd into, the Reader muſt ſeek ſomewhere elſe, or never find it. You direct alſo to your Rejoynder, *p.* 60, 61, 62. but you may aſſoon find it in your Almanack, as in any of theſe places, or in any of my Books: But had it been *fair*, if this troubleſome fault had not been committed by you, to direct your Reader to *your* Books, and not my *own*, to ſee what I cited, and how conſiſtent I was with my ſelf? If my Arguments muſt be read with *your Spectacles*, to be ſure they will be found very crack'd ones: And here as you have repeated my Citation, there is *unpardonable* Treachery.

After much *ſearch*, I find the *Citation* not in any of my Books, but in a ſingle *open* ſheet, entituled, *A CURB FOR* WILL. PENN'S *CONFIDENCE*, p. 3. which it may be did

ſo

ſo gall you, that you hated to repeat the very *name* of it. The Citation was of theſe words; Child. *Then the Scriptures are to be owned and believed*: (thus far you repeat my proof, but let drop all theſe following words in the Queſtion which explains the Anſwer) *as a true Teſtimony of what the Saints were* partakers of *in* that *day*.

Is not here a large Thong cut out of my *Argument*, to make it too *ſcanty* for its end? What building can *ſtand*, if ſo much of the foundation be *ſtoln* away? But this only can do your work; and therefore you *repeat* the *ſame* crime in the Anſwer to this Queſtion: Father. *Yes, they are to be owned and believed*; *and they that do not ſo, are to be denied*: (Here you ſtop, and leave out theſe words following) *But thou muſt take heed Child of giving more unto the Scripture, than unto them belongs, leſt in ſo doing, thou diminiſh from the glory of Chriſt*; (*i.e.* The Light within) *and give it to another. And if thou looke ſt upon the Scripture to be for a Rule, and for trying, thou giveſt that unto them, which belongs to Chriſt*; *for he is the Rule, and leads his people, and he alone ſearches the heart, and tries the reins, and not the Scriptures.*

Now Mr. *Penn*, Whether are my *Rationals*, or your *honeſty* of *better* proof? And to turn your Arrows upon your *own* head: Can any thing be more *conſiſtent?* Is it *this* ſort of proof which is to be condemned? It is this *treacherous* courſe you take to *pervert* perſons *into*, and harden them *in Infidelity*. Moreover, theſe paſſages were not in the Book to which the Miniſters affixt their Epiſtle; and therefore your Accuſation is as impertinent *as falſe*.

Your

Your paſſage of *Smith*'s of the ſervice the Scriptures are of *unto thoſe that have received the ſame ſpirit from whom they were given*, is no more an Exhortation to read them, than it is to *attend to an Aſs*, according to *Naylor before cited:* For by the *ſame Spirit*, you intend no other than that *Inſpiration of the Spirit*, by which the Prophets and Apoſtles received them. And if any thing be ſo inſpired, whether it be in the Scripture or not, 'tis all one. 128

William Penn's *Accuſation.* 2.

MY *ſecond Inſtance ſhall be this, that he maketh* W. Smith *call the Scriptures Traditions of men, Earthly-root, Darkneſs, Confuſion, Corruption, all out of the Life and Power of God; which he only aſcribed to degenerated men, their Worſhip, Imaginations, and Traditions. Shall this be called a Proof? doubtleſs a proof of nothing, but that hateful ſort of Perverſion.* P's. Rebu. p. 18. Quaker no Chriſt. p. 117, 119.

John Faldo's *Vindication.*

FIrſt of all, I muſt tell you, that you *abuſe* me, by making me to affirm that to be ſaid of the Scriptures *only*, which I ſaid was ſpoken of the Scriptures, and the *Doctrines* from thence *received:* And my words were theſe; "Of vilifying and reproach to the *Scriptures*, and the *Doctrines* from "thence *received.* Quaker no Chr. p. 119.

You may remember, that in my *VINDICATION*, &c. to which you *rejoyned*, I told you concerning this very Accuſation, "That if *Penn* "dare give me a meeting with *impartial* Judges, I Vindicat. of Quak. no Chri. p. 45.

"will (if God permit) produce the Book, and prove it to his face. But this offer you never yet accepted.

Yet, for my Readers ſatisfaction, I ſhall give him this large account in the words of the Quaker-Author whom you would vindicate. *But who knows not him to be come that is true, they are not in the Saints life: So runs into their words, and gets their words, and ſows them together, and makes themſelves coverings; but abides in the Darkneſs, and brings forth that which is falſe, then ſearches the Scripture for words to prove their Image a lawful Son: And this is the bottom and foundation of all Religions this day, centring in the Letter, and running thither for ſhelter; but are all from the Life, &c.*

Morning-Watch, 16.

And knows not the Life of Moſes, *the Prophets, and the Apoſtles; but ſtands clothed and decked with* their words, *and there ſeem to be ſomething, and to ſtand above others in their ſhew of godlineſs, and will-worſhip, but knows not the* Life revealed: *So their ſtrength lies in the** Letter, *and what the Saints have declared, who were in the Power of God redeemed. ——And this is but the ſame which all will acknowledg in words, and differs nothing in the ground from the Faith of thoſe they are ſeparated from; but branches forth of the ſame root, and all their practice ſprings out of the ſame ground, and is the Harlots Child, though dreſſ'd with a fairer covering.*

Id. p. 21.

And what was by the Saints given forth, and appears in Writing without *them, that their* life is in, *and that they contend about: And all ſtrives to ſet up their own Conceivings, and teach for Doctrines* mens Traditions; *and mind not the meaſure of God* in themſelves, *but ſtretch beyond it in the Comprehenſion, and run into other mens lines and labours, and*

Id. p. 22, 23

and are all upon the earthly root, and in Darkneſs and Confuſion in their Practice and Worſhip.

To this is added in the ſame page, and applied, all thoſe execrable Names which I repeated in *QUAKERISM NO CHRISTIANITY.*

His Concluſion of this part of his Book begins thus: *So all watch to the morning, that the day may break upon you, and the Light ſhine out of Darkneſs* in you, *that your eye may look into the glaſs of Righteouſneſs, the pure Light of Chriſt* in *your* own *Conſciences.* I ſhall add but one inſtance more out of the ſame Book, which will render my Vindication *down-weight.* Ib. p. 24.

So amongſt the words you find how the Saints in ſome things walked, and what they practiſed; and then you ſtrive to make *that thing to your ſelves, and to* obſerve *it, and* do *it, as near as you* can. *And here you are found Tranſgreſſors of the juſt Law of God, which ſaith,* Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing. *Now what* difference *is there in the* ground *betwixt you and the* Pope, *though in the appearance there ſeem ſo great a ſpace?* *Morning-Watch*, p. 45.

By theſe Citations you may obſerve, that his *ſcope* is to decry the Scriptures as our *Rule*, and what *Doctrines* have their foundation in *them.* Charging thoſe with *Idolatry*, who ſet up the Scriptures as their *Rule*; pretending that it is a placing them in the room of the *Light within*: And although he allows a *great* difference between us and the Pope, yet we come all under the *ſame Condemnation*, becauſe we are the ſame in the ground of our Profeſſion (as he ſpeaks) which is, a not-being-guided by the Inſpirations of the Light *within*, but pretending (at leaſt) to the *Scriptures.*

William Penn's *Accuſation.* 3.

Quaker no Heri. p. 41. *THat the Quakers underſtand by knowledg according to the fleſh, the uſe of the underſtanding, though ſanctified, which is alſo a groſs abuſe both of our words and ſenſe.*

John Faldo's *Vindication.*

ONe would think that ſo *thundering* a Charge as *W. P*'s, would have produced out of ſo many *thouſand paſſages* as were in my Book, *far greater* crimes than theſe *ten* you have pitched on; ſome of which are about your *meanings* of words. And no man will doubt, but that you were *reſolved* (in ſuch a Piece as yours) to detect the worſt of mine. Herein you highly *commend* my Book, whoſe Reports of my travels into your *ſo unknown a Land*, ſhall be guilty of no greater miſtakes. Yet thoſe you pretend to be ſuch *groſs* ones, will be proved *none* at all.

P's Sp. of Tru. p. 23. You your ſelf call the underſtanding of ſuch who are *unregenerate* (in your ſenſe) *a ravening Comprehending Brain — fleſhly Comprehenſions.* But who are your *unregenerate* perſons? Verily all ſuch as give not themſelves up to the conduct of the *Light within*; or in *your* words, who do not *come into the daily obedience of the Light, and there reſt contented to know only as they experience.* Now unleſs you can *prove*, that *no* man's underſtanding, except a Quakers or Enthuſiaſts, is *ſanctified*, you intend *their* underſtandings to be *fleſhly* underſtandings, which yet are *really ſanctified*: For many have their underſtandings ſanctified, who are neither Quakers nor Enthuſiaſts.

Will.

William Penn's *Accuſation.* 4.

THat I. Pennington *ſhould call viſible Worſhip, as ſuch, the City of Abomination. This is a down-right Forgery, and your praiſe of his proofs makes you Acceſſaries, look on it as you will.* *Vindic.* p. 50.

John Faldo's *Vindication.*

LEt thoſe worthy Divines look on it as they ought, and will; that is, *compare* your Accuſation with the Book and page you *quote*, and they will find *you the Forger*, even in *thoſe* words wherein you pretend *me* to be guilty of *Forgery*. If you can find the words *Viſible Worſhip*, *as ſuch*, among *my* words, I will never truſt my eyes more. There are indeed *thoſe words* in the *next* page, but they are *your* words which I cited out of your anſwer, and not *mine*. But if I were to make *proof* that you hold *viſible* Worſhip (as *ſuch*) to be an *error*, your admired *George Fox* would bring me off *clear*; for he ſaith, Paul *brought the Saints off from the things that are ſeen, and Water is ſeen and its Baptiſm.* Now if things that are *ſeen*, are not *viſible*, I have *fail'd*; if they *are*, *Fox* ſaith, that *Paul* brought the Saints off from *them*, and by Conſequence from Baptiſm by water. *Fox. Myſt. &c. p. 65.*

Indeed ſuch virulent faſhoods, and confident ſlanders being made *apparent*, will very much *praiſe* the Book, but much more *diſpraiſe you*. Look on it how you will, God and good men will abhor your doings.

William Penn's *Accusation.* 5.

aker. Christ. rt 3. p.

That by Traditions of men, we understand the Scriptures, or written Word; a base abuse of our words!

John Faldo's *Vindication.*

orning-watch, p.

What I said, I will prove out of the Writings of *W. Smith: Have you felt his Power* (saith he) *to take away your sin? If yea, then why do you teach for Doctrines* mens Traditions? *and build upon other mens* Labours, *and stretch your selves beyond your own Measures, running into the Lines of what others have written?*

Although all that are acquainted with the *Quakers phrasifying*, will no more question the words *Traditions of men*, in this place, to be understood of the Writings of the Pen-men of the Scripture, than that two and two make *four*: Yet I shall give farther evidence of it, out of your *own* words; *viz. Whereas* J. F. *runs back two or three thousand years* a pilferring *for his Hackney Sermons, out of them* [the Prophets *words*] *which are so well known to be other mens lines and labours. Smith* explains *mens Traditions*, by other mens *Labours, and Lines, and Writings:* And you tell us, that the Prophets words (and a little after the Bible) are *other mens Lines, and Labours.* But if we consider this passage of *mens Traditions*, &c. to be out of the same Book and Author, from whom I quoted such contemptuous passages against the *written* Word upon my Second Vindication a little before, there will be no room left for doubting to the Intelligent, though

's Rejoynder to aldo, p. 65.

though they are unlearned in the Quakers *double* Tongue. 132

William Penn's *Accusation.* 6.

THat the *Quakers mean by the Veil that is over people, their belief of the man Christ Jesus, born of the Virgin* Mary, *to be now existing in Heaven. An Impiety of his own inventing, and your approving!* Quaker. Chr. p. 8

John Faldo's Vindication.

YOu are still in the *meanings* of words, which if I should have *mistaken*, were no *great* Crime, seeing we have no *Dictionary* wherein you *expressly* tell us, what the meanings of your *new-coyn'd* phrases, and *new*-meanings of *old* ones are. But it seems I am as able to make one as any of you, seeing that of about three hundred words and phrases of *yours*, which had *peculiar* meanings of your *own*, whose meanings I gave, your *chief* Objections are against these *three*, and yet without *cause*. Why did you not charge me here with *forging* words, and fathering them upon *you?* or pretending those Citations of *mine* to be in *your* Books, which were *not* there? This had been of some *weight*, and easily discovered. But this you *dare not attempt*, and *without* it *all* my Charges stand *firm*; and I have *your word for it*, who say, *Since the strength of the Book depends upon Testimonies out of* our *Writings.* But seeing I must combate your trifling Forces, or you will brag of the Victory, I shall clear my self of the falsity of this meaning *also.* P's Reb. &c. p. 6.

I have found the meaning I gave of, *The Veil is over them*; and have also *found you* very *unfaithful* in your *report* of it. I beg of my Reader to compare our *Reports* in *this*, and all others which are within his *reach*, that he may be able to determine on whose part *faithfulness* lies. My words are these to a *syllable*: "The belief of the man Christ "Jesus, which was of our nature, to be the Christ; "and now existing in Heaven, in that body of "flesh of our Nature, which he took of the Virgin "*Mary*.

ak. no
r. impr.
P. 324.

Thus was I *bound* to *word* it, to express the *Humane* Nature of the *true* Christ, *distinctly* from your *fallacies*: For you *fancy* a man Christ Jesus, flesh, blood, and bones to be *in you*; yea, and who was born of the Virgin; yea, that *Heaven* is *within* you; and so *your* man Christ in *your* Heaven, is quite another thing than *ours*.

That the meaning I gave is *genuine*, your *own* words shall prove, The phrase you deny not; *Because* (say you) *the Apostle* Paul *desired not thenceforth to know Christ after the flesh, but spiritually as he was the Son of God revealed in himself.* It is but a mere *blind*, for you to construe this saying of *yours* to intend a *spiritual* knowledg, for that is the quality of the Faculty, or its Act; for you intend it of the flesh, or *body* of Christ as the *Object*. And you bring in this Argument, among others, to back a saying of *J. Pennington's*, and another of *yours*; which were these, *This we certainly know, and can never call the bodily Garment Christ, but that which appeared and dwelt in the body.* This is *Pennington's*. But say you, *In short, Christ qualified that* body *for his service, but* that body *did not constitute Christ. He is invisible, and* ever was *so to the ungodly World.*

. Penn's
eyonder
Faldo,
309.

's Reply.
Faldo,
296.

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All

All this I produce, to give *light* to *your* ſenſe, in what I ſhall produce farther out of the *ſame* Chapter, and relating to the *ſame ſubject*.

In your *ſeventh* Reaſon, *So muſt all know a death to their* fleſhly *ways, and* Religion, *yea, their knowledg of Chriſt himſelf after the* fleſh, *or they* ſtick in the veil. You proceed in your eighth Reaſon, *And theſe who at this day do* feed *upon the hiſtory of the* bodily *appearance (yet honourable in its place) and know not a breaking through the* veil *by witneſſing a meaſure of the ſame Divine Wiſdom, Power, Righteouſneſs, Grace and Truth, revealed and born forth in themſelves, they are but* carnal and fleſhly *Chriſtians.* Here is enough and to ſpare for the proof of the meaning I gave of your phraſe, *The veil is over them.* I ſhall be ſhorter in the reſt. *Id.* p. 3

William Penn's *Accuſation.* 7.

FRom W. Smith's *ſaying, That the preſent practice of the Sacraments, as baptizing with a Croſs, and counting the Bread and Wine the Fleſh and Blood of Chriſt, ariſe from the Popes invention; you in the perſon of* John Faldo *give out, that* W. Smith *calls the Lords Supper the Popes invention. At this rate, what will your teſtimony be worth? Little certainly, with ſuch as know good Coyn from bad.* *Quaker. n Chriſtian* p. 163.

John Faldo's *Vindication.*

IF what *you* here report *Smith* to ſay be *ſcanned*, neither *he* nor *you* can be *guiltleſs*; for there is not a greater oppoſition in *any* thing betwixt the Pope and *us*, than about the *ſence* of the Bread and Wine in the Sacrament being the Body and Blood of

of Christ. But what you say; *scil.* That I *conclude* that *W. Smith* calls them the *Popes Invention* from the *words you offer*, is a great untruth: For first, I do not cite divers of them. And secondly, *Smith* saith in so many words, *They arose from the Popes Invention.* And for my Readers satisfaction, I will recite him out of his own Book, where I quoted him: And it will appear, that he said it of both the *matter*, and *our use* of it.

nith's *rimmer*, 163.

Child. *I would fain know how it is concerning those things called Ordinances; as, Baptism, and Bread and Wine, which are much used in their Worship?*

Father. *Why Child, as to those things, they rose from the* Popes Invention, *who hath had power in the night of Apostacy, and hath set up his devices, which are yet continued in* England. Where was your *fear of God* when you wrote this *slander?*

William Penn's *Accusation.* 8.

indicat. 75. to p. 87.

FRom Edw. Burrough's *making the Light* of *Christ* within *to be* one in nature *with the* Spirit *of Christ*; J. Faldo *infers, That the Quakers hold the* Soul *to be God: As if that had been said of the Soul, which was said of the Light* of *Christ shining* in *the Soul, or that they were Synonimous. What cannot a man of skill in this* Black-Art *do? yet this is your own Reverend Author, who for his proof against the Quakers, is not a little in your Books.*

John

THis is as *like* the *reſt* of your *ſlanders*, as the Child of *their* Father. You make my Conſequence from *Burrough*'s words to take up 12 *pages*. In looking for matter relating to *Burrough*'s *words*, according to *your Quotation*, I almoſt *deſpaired* of finding *any*: At length I found ſomewhat in *p.* 80. and *all* I ſaid to it, took up *not* eight lines. And you leave out a material part of the Citation (for you uſe not to be guilty of but one fault;) *viz. Even as good as the Spirit of Chriſt.*

I ſhall give a better, and *truer* account of my *reaſoning*, which will prove you an unworthy *Traducer*: *Burrough*'s words, as cited, and as *you recite* them in your *Anſwer*, were theſe to a *letter*: *Every man has that which is one in union, and like the Spirit of Chriſt*; *even* as good *as the* Spirit *of Chriſt, according to its meaſure.* Now I will repeat my Concluſion both from *Burrough*'s words and *yours* in my *VINDICATION*, which your Quotation ſaith took up twelve pages: 'If (ſaid I) what 'every man has, be *as good in kind as the Spirit of* 'Chriſt (which he [*Penn*] confeſſeth) it muſt be 'God; for there is nothing *ſo good* in *kind* as the 'Spirit of Chriſt, which is God, but God himſelf. But by its *meaſure*, *Penn* will have, 'Tis as *good*, but not ſo *great*, or *ſo much* as the Spirit of God.

p's Anſw. to Faldo, p. 194.

Fald. *Vin. of Quak. no Chriſt.* p. 86.

Here is not a *word* of the *Light of Chriſt* in my *Citation*, nor of the *Soul* in my *Concluſion.*

Whether yours or *mine* be the *Black-Art*, let all *ſober* men judg. It is not ſuch revilings, and *weak* (though *Confident*) ſlanders, will make thoſe Reverend

verend Divines you *traduce* and *ſcorn*, aſhamed to own their Author's *proofs* againſt *you*.

William Penn's *Accuſation*. 9.

Quak. no Chriſt. p. 10.

BEcauſe G. F. *rejected that* Carnal *Notion, that confines the Infinite, Omnipreſent God, to a reſidence only above the Stars; he makes no difficulty of inferring, That we deny the Humane nature of Chriſt. As abſurd as baſe!*

John Faldo's *Vindication*.

I Find you as *tardy* in *this*, as any man can wiſh, who muſt prove you a Deluder, or abide under the *burthen* you load *me* withal. There is not one word of the *Humane Nature* of Chriſt in both thoſe pages; nor do I *attempt* to prove your *denying* it, till *Chap.* 16. which is near 200 pages *off*. I find indeed theſe words of *G. Fox*'s, cited *p.* 10. *Your imagined God beyond the Stars*. But I infer from thence in that place, *your Blaſphemy*, and that is all. And in *Chap.* 16. I have produced *ſuch*, and *ſo many* proofs of your denying the Humane Nature of Chriſt; as you will never *clear* your ſelves of, till you *repent*, and change your *Religion*.

William Penn's *Accuſation*. 10.

Quak. no Chriſt. p. 190.

FRom *our affirming, that ſuch a kind of reading of Scriptures as the Phariſees uſed, and to thoſe ends, makes men harder to be wrought on to true Converſion, than the Heathen:* John Faldo *infers, That reading the Scriptures, and getting knowledg thence, puts men into a worſe condition than the Heathen; and that there*

there is ſcarcely any thing more dangerous, than read- 135
ing the Scripture. Yea, he accuſes us of charging the miſcarriages of mens ſouls on the knowledg the Scripture by God's bleſſing doth convey.

John Faldo's *Vindication.*

I Have ſought for the *matter* of your Charge where *you* direct me: But in the firſt Impreſſion there is no page ſigned with 190, becauſe the figures begin at the ſeveral parts. In the laſt Impreſſion, *page* 190 I find, but no more of the *matter* you *charge* me with, than is on the *back-ſide* of the *Book*. Do you not by ſuch *ſhifts* as theſe, deſign to burrow your Falſhoods from *Diſcovery*; and to tire me with following an —— *uſed to the Wilderneſs?* I greatly ſuſpect it.

I might fairly upon theſe accounts have declined farther notice of many of your Charges but Truth and Evidence takes pleaſure in a Tryal. After much ſearch, I find *ſomewhat* of it in my ninth Chapter. Let us now *compare* notes, and behold *your* Juſtice. *Quaker. no Chr.* impr. *ult.* p. 102.

What I inferr'd, was from theſe words; *Making him wiſe and able there* [*in his head*] *to oppoſe Truth, and ſo bringing him into a ſtate of Condemnation, Wrath, and Miſery beyond the Heathen; and making him harder to be wrought upon by the Light and Power of Truth, than the very Heathen.*

But will not your Reader think you out of your *honeſty*, or me out of my *wits*, in reading what you ſay I infer from the Quakers words? viz. *That reading the Scriptures, and getting knowledg thence, puts men into a condition worſe than the Heathen*, &c. No ſuch matter: But I conclude, If it be ſo as the Quaker-

Quaker-Author ſaith, then I ſcarce know what is more *dangerous* than reading the Scripture; and this is *every* word of *my* Concluſion.

But ſuppoſe I ſhould take *your* word, that the Quaker ſpake it of reading the Scriptures as the Phariſees *us'd*, and to *thoſe* ends; What ſhelter from the ſtorm will it afford you? This is but a *common trick* you have to *hide your* ſence from the Reader, unacquainted with *your* ſence of *your* words; for all that you *intend* by it, is but ſuch a reading as depends not upon Apoſtolical *Inſpiration*, or rather the Conduct of *your Light within*. And *ſo* we all read as the Phariſees *us'd*.

Yet that I may not make an *empty* ſound without *proof* of its truth, I will demonſtrate out of the moſt Learned Author that ever was yet a Quaker, how *you* underſtand the *manner and ends* of the Scribes, or Phariſees (which are all one in the caſe) *reading* the Scriptures.

Fiſher Relata quædam Rev. p. 6.

And (ſaith he) *to* ſuch *wiſe Sayers and Knowers as theſe* (*and ſuch were the* Scribes) *who were* ever ſcraping *in the* Scriptures *to find God and his Life, yet never knew him at any time, nor ſaw his* ſhape, *becauſe they heard not his voyce, nor heeded his Word* in themſelves, *John* 5. 37.] What think *you*, or rather what will my *Reader* think of *this?* For the manner and frequency of reading the Scriptures as the Scribes, is to be *ever* ſcraping *in the Scriptures*. A moſt ſcornful phraſe! Their ends were *to find God and his Life*: Is this the end that makes reading them ſo miſchievous? But the Reaſon he gives why they miſſed of their end is, *becauſe they heard not his voyce, nor heeded his Word in themſelves*; that is, they heeded not *your* Chriſt, *the Light within*.

Now

Now if you allow *Fiſher*'s Explanation of the Scribes or Phariſees reading the Scriptures (which you dare no more to contradict, in ſo many words, than the Bible) you your ſelf affirm, that *our* reading the Scriptures makes *us harder to be wrought on to true Converſion than the Heathen.* And it is our *mercy* that they *do ſo*, if we take *true Converſion* in your ſenſe; for they preſerve us (by the *Grace* of God) from turning *QUAKERS.* 136

And now let the *ſober* Reader judg, if *my inference* be not as clear as *Sun-beams*, and ſomewhat *illuſtrated* by what *you ſay* to mend your ſence. Thus by the good-hand of the Lord upon me, I have wiped off all the *dirt* your utmoſt virulency and *cunning* could throw upon my *Book*, and thereby upon thoſe Reverend Divines for their *Recommendation* of it.

Let us now ſee what bold Reflections you make from ſuch a heap of *bold Untruths* and Forgeries. *Behold* (ſay you) *at what a rate your Reverend Author hath inveſtigated our Principles! you have ſaid truly, in ſaying he did it throughly; for he hath ſcarcely touch'd any thing, that he hath not throughly abuſed: Yet this is the man whoſe attempts, ſo obnoxious as you ſee, you have adventured to commend. You ſay, you judg it (among other things) for the PROOF of it, to be eſpecially uſeful for thoſe who deſire information concerning the Quakers, and their Principles. That ever men of your Age, Experience and Reputation, ſhould precipitate themſelves into any thing ſo foul and ſcandalous: Can you believe this is imitating of God, and being juſt to the Quakers? I hope your condition is not yet ſo dangerous.* P's Rebuk. P. 19.

Have you your *Peer* for Confidence, and *no Conſcience*, who can reflect in this manner

ner upon ſo many perſons of *Worth and Integrity*, from the ſlanders and *untruths* of your *own* deviſing? Certainly you have hereby *deſerved* to be *remark'd* for the moſt *abuſive* Impoſtor that hath pretended to *Chriſtianity*. At this rate you manage your Controverſie againſt *me* in all your Writings. I doubt not but all judicious men will take your *behaviour* to be a ſufficient diſcharge to *me*, or any *other*, from conſidering or *regarding* what *you* ſay or *write*. You take a courſe not only to *deſtroy* Religious *true* Principles, but all *civil* Converſe: For if the higheſt Pretences and *Proteſtations* of Sincerity, ſhall be found but the cover of *Falſeneſs*; and Truth and Honeſty trampled under foot by *thoſe* who clothe their Aſſertions with *them*, *whom* ſhall we *believe?* to *what* ſhall we *truſt?* The Lord *diſcover* both you, and your Principles, whoſe *hateful* Properties, need ſuch kind of falſities for their *Refuge*.

P's *Reb.* p. 22. You are pleaſed to tell me (according to the *uſual violence* of your phraſifying) that I moſt *horribly* abuſe you, in ſaying, you pretend *all* your *Miniſters* to be *infallible*: And you *explicate* your ſelf thus, *We aſcribe not an infallibility to men, but to the Grace of God; and to men, ſo far as they are led by it; for that it certainly teacheth what it doth teach.*

P's *Anſw.* p. 36, 43. But if this Charge againſt you be *true*, and your Defence but a ſhuffle, have you not *horribly prevaricated?* How often have you ſcornfully thrown in my teeth, *This is your fallible, errable* John Faldo! *This fallible, errable Prieſt!* Did you intend this of my *perſon*, or not? Surely you intended it of the *man John Faldo*. But if you aſcribe not Infallibity to *any* man, why do you make my *Fallibility* my *Reproach?*

Let

Let us hear your greateſt *Oracle* in the caſe: *Now be that is not* infallible *in his counſel, and judgment, and advice, is not he in* errour? *And are not the Miniſters of Chriſt, the Miniſters of the Spirit?*— *And are they Miniſters of Chriſt that are* fallible? Again, *How can ye be Miniſters of the* Spirit, *and not of the* Letter, *if ye be not* infallible? *And how can they but* delude *people, who are not* infallible? 137 Fox's Myſt. P. Page 82

What can be ſaid *more*, unleſs you will allow that your Miniſters are not *men*, or *women*, or not Miniſters of the *Spirit*, and that they *delude* people? Which two laſt, though *certainly true*, you will hardly *acknowledge*. Doth *Fox* ſpeak this *to* and *of* the *Grace of God*? No ſure, 'tis *to* and *of* the men and *women* whom you call your *Miniſters*. You ſhew ignorance *enough*, in aſcribing Infallibility to the *Grace of God*, it not being an *intelligent Subject*. But ſuch faults may paſs, without much notice, in the crowd of your far greater.

The remaining part of your Piece is *moſtly* taken up in *raking* into *old* matters, and removing the *Grave-ſtone* under which the Kings Favour and Wiſdom had buried them in perpetual *Oblivion*: But as your deſign therein is no ſymptom of your meek and *innocent* temper; ſo I ſhall not ſerve your *humour* with a wind, by taking farther notice of your *Provocations* therein.

The Worthy Divines are far from *Culpable*, in adviſing againſt *undue* Separation. That it is an evil in *it ſelf*, and miſchievous in its *conſequence*, is a matter of no *great* doubt; who they *are*, or who they *have been*, that lye under the guilt of it, is *ſub Judice*: But of all others, we ſhall not expect its Determination from a Quaker; whoſe eſtimate of all beſide *THE FRIENDS*, is, that they

are no Christians, and so in the greatest incapacity for Christian-Communion: The consideration of which might render it no very hard and *strange* measure, that we should esteem you unworthy of that *name*, having *such* grounds for *so* doing.

You often cry out against our *uncharitable* Censures, as if there were no such things in the World as the *evils* you are *charged* with. The Grace, or the *Vertue either* of Charity is no such *blind* thing, as to shut its eyes against the *clearest* evidences of *Guilt*; or to call *Poyson* by *lovely* names, that persons might not *abhor* to be tampering with it; or discern the difference between the things that accompany *Salvation*, and those which shut the Gate of Heaven, and the favour of God against the souls of men.

It would be a token of *Insolency*, as well as *Ignorance*, for Malefactors *convicted* by the *clearest* Evidence, to cry out, *O your Charity! Is this your Charity*! when they are *justly* censured. If this were a good Plea against all *Accusations*; it were a merry World with the greatest *Offenders*, who would have an *easie* remedy against *those* sufferings, which *alone* (with them) can secure others from their *injuries*.

's Reb. *. 12.* At *special* Grace you *scoff*, in a pretended favour of *Morality*. If you were qualified with *either*, you were by far a *better* man than you *are*. I cannot take Pride, Lying, Dissembling, Revenge, Deluding, Slandering, Immodesty, to be the *Symptoms* of the one or the *other*. You have little to *shew* for your *Morality*, except your preferring it before *special Grace*, by an *undue* Commendation. If to be possessed of such a *good* thing, were but to *talk* on its behalf, many would be *enriched* with it, who have scarce a *rag* of it to *shew*.

I suppose your *design* herein was, to carry favour with *some* who have of *late* vented things of *that* nature, as bespeak themselves to be none of the *Ornaments* of the Church they *pretend* to. But while you *seem* to hug Morality, your Kindness for it is as *deceitful*, as for the Christian Principles you in *words* embrace. 138

Though *Morality* is a *word*, whose sence is hardly *defined*, yet 'tis generally understood to be, what is within the reach of the light and powers of *Nature*, without the Auxiliaries of Divine Revelation, and *special* assistance of the *Spirit of Grace*. But that Light which *you* say is in *every* man, and by which, and whose powers only, they ought (as you say) to be informed and moved, you *abhor* to call a *Natural* Light, or that which is less than a Divine and *increated* thing. You hold it to be at such a distance from *Humane* Reason, that where-ever *it* rules, *Reasonings* have no place. So that *here* you and your *Moralists*, and your Morality too, must part to as great a distance, as *Humane Reason* is from the *highest Enthusiasm*.

The truth is, your fawnings on Persons or Principles (except your *own*) are as *treacherous*, as your Invectives are *virulent*. You flatter a Worthy Person, whose Learning and Discretion you magnifie, because he was not of the number of the *One and twenty Divines*: Yet while you *kiss* him, you *betray* him, by fastening a Sentence on him as its *Author*, not very *grateful* to the Church of *England*. Perhaps you *intended* to smite him under the *fifth rib*, for applying to the Quakers so *roundly* (in his late Sermons) the Contents of that *dreadful* Text, Heb. 6. 6. *If they shall fall away, to renew them again to Repentance, seeing they crucifie to themselves* Page 28.

themſelves the Son of God afreſh, and put him to an open ſhame.

eb. p. 31. The cloſe of your Pamphlet, is a magnifying *the Univerſal Principle in the Conſcience*, or Light within, and aſcribing to it thoſe things, which are only applicable to the Spirit, or Chriſt of God. This is your *Alpha* and *Omega*, the ſum and ſubſtance of *your* Goſpel; according to the ſaying of your beloved *W. Smith*, *And this is the end of our Doctrine, to bring people to the everlaſting Word of God in themſelves*; or a Chriſt within, which is all *one* with you.

atechiſ. p. 95.

I muſt not let your *Poſtſcript* paſs without a *Cenſure*, which is very fit to be the *tail* of your Book, it being as plain and evident a *tale*, as you could likely utter.

As for his Appendix (ſay you) *it is an arrant cheat, obtruded on the Reader.* Theſe are *hard* words, and a very unfriendly *parting*. But 'tis a comfort when *your ſelf* bring the *Antidote* ſo near the *Poyſon*, in the *Reaſon* you give for your *Raſhneſs: The Title-page* (you ſay) *beſpeaks it a new Piece, when it is no other in the matter, and for a great part of the words of it, than what hath been anſwered by me again and again*; 1. *Two Letters of our Friends*, &c.

That the *Title-page* beſpeaks it *new*, any farther than *every* Title-page beſpeaks the matter of the Book it relates to *new*, is untrue; and that the matter of it is *no other* but what you have anſwered, is as falſe.

You do not *honour your Creed*, by ſhewing ſo much *diſpleaſure* at its *Repetition* (if it were *ſuch.*) But for the *words* being a great part the *ſame* you have *anſwered*, you might as well ſay the *Letters* are the ſame of which the *Words* are compoſed, and

you

you had confuted the Alphabet. Away with this vanity! 139

You ſay, you have *juſtified* the two Letters: The more is your *ſhame*. Tell me, if you can, what *one paſſage* in *all* the Books which I have *cited* Teſtimonies out of, which you have *not juſtified?* or at leaſt, which you have condemned as guilty of *Infirmity*, though they are ſtuffed with *Blaſphemy*, as well as *Errour*. I ſhall here repeat one of your *juſtified Letters* to *G. Fox*, becauſe this may fall into the hands of *ſome*, who may not meet with it *elſewhere*.

DEar George Fox, *Who art the* Father *of many* Nations, *whoſe* Life *hath reached through us thy Children, even to the Iſles* afar off; *to the begetting of many again to a lively Hope, for which* Generations to come ſhall call thee Bleſſed; *whoſe* Being and Habitation *is in the Power of the Higheſt, in which thou Rules and Governs in* Righteouſneſs: *And* thy *Kingdom is eſtabliſhed in Peace, and the encreaſe thereof is* without end.

Joſiah Coal.

Now let others, who are *yet* in their *wits* judg, how *juſt* thoſe things are which you dare undertake to *juſtifie*; and what there is of *injuſtice* in *the* things you *condemn?* The righteous God hath ſaid, *He that juſtifieth the wicked, and he that condemneth*

demneth the just; even they both are abomination to the Lord.

I have done with your *Unjust* REBUKE, &c. and shall now take a *little* notice of *your* carriage in *your* Writings, and what manner of *Censure they* deserve. You have made a huge noise of 400 things you have *faulted* me with in the Conduct (as you call it) of my Books against you. You might as *easily* have said 4000; for I doubt not but you counted every *word* and *letter* therein, under an *ill Conduct*, while managed against Quakerism; but what your word is *worth*, I have already made manifest. And now being a *clear* man, I am the more *competent* Witness against *you*.

First, I charge you with three *bulky*, *wilful Untruths*, which I will not call *Lies* for *civility* sake. The first was a *plot* to spoil the *credit* of my Books, within *three* months of their first Impression: *Or else* (say you) *what means his great pains to be made wast paper of already? QUAKERISM NO CHRISTIANITY, has exchang'd the Book-sellers stalls, for the Tobacco shops: Poor man! Perhaps he will write another Book to complain of the deadness of Professors hearts, that they make so ill use of the Labours of painful Ministers. I am confident, nothing but his fear of losing by it, could divert him from such a Lamentation.*

[illegible]n's [illegible]nsw. to [illegible]ld. p. 67.

This passage carries its *name* in its *fore-head*. But the Book-sellers have given it a sufficient *Confutation*, and a *broad* brand for an *impudent Falshood*, in their Certificate signed by *Jonat. Robinson*, and *Rob. Boulter*, and printed with my *Vindication of Quakerism no Christianity*.

[illegible]. P's [illegible]nsw. to [illegible]l. p. 199.

The second is a *bloody* one, and looks like a *blood-thirsty* one: *Not Garments rolled in the blood of Kings,*

Kings, Princes, Rulers, and People, no worldly Armies, 139
Battels, Victories, Trophies, Spoils, Sequeſtrations, Decimations, and the like Blood-thirſty, and Tyrannical Projects; in which John Faldo, *and his poor Non-conforming Miniſters, have had their hands over head and ears, till they had well-nigh loſt their ears, and their heads too.*

Here is the *Comment* on the Quakers boaſted *Innocency*, Meekneſs, Patience, and *Truth*. And that you are not only *miſchievous* herein, but *falſe*, I being now but entring on my *forty ſecond* year, will render the truth of what you ſay concerning me *impoſſible*.

The third *wilful* untruth I charge you with is, your ſaying, *Let it be obſerved*; 1. *That I gave him* timely notice *of our* Wheeler-ſtreet *Meeting, with an* Invitation *to be there; and went more in expectation of him, than* T. Hicks, *from a report that* T. H. *would not, but that* John Faldo *intended to be preſent.* P's Return to Faldo Curb, p. 2.

That you gave me any notice of it *at all*, I need no other teſtimony but my own Conſcience, that it is a *falſhood*; much leſs did you give me *timely* notice, and an *invitation* to be there.

Having the occaſion of *once more* encountring you in *Print*, and intending not to let paſs this *untruth of yours*, I fairly ſent a Letter to you; wherein I deſired you (that I might do you *no* injuſtice) to let me know by what means you ſent me the foreſaid *timely notice and invitation, and by whom* it was *reported*, that I *intended* to be there. To which you replied firſt, by an untruth; viz. *That I did not deny either that I was informed, or invited.* But I had denied it, if my ſaying in Print, *I take it to be a plotted untruth*, be a *denying* it. Adv. before Quaker no Chriſt

But although you took *two days* time to return me an Anſwer, the moſt certain intelligence you could afford me, and the *beſt* you had to ſay for your *ſelf* was, *My Meſſage to thee by* J. Robinſon, *if I miſtake not, expreſſed the ſubſtance of the matter, that I invited thee to the next Meeting with the Baptiſts, and fairly promiſed thee time to ſay* out thy *ſay.* Let Mr. *Robinſon*'s Certificate determine this.

OF *the* Wheeler-ſtreet *Meeting, and Mr.* Penn's *Invitation of Mr.* Faldo *to be* there, *I never had the leaſt order or notice from Mr.* Penn, *or any other.*

Jonat. Robinſon.

's Retur. Faldo's rb, p. 9. 4. Untruth. *But what is become of that greedy appetite in Learned and Unlearned after his Books, not only certified by the Book-ſellers, but with a moſt nauſeous ſelf-glorying proclaimed by himſelf in his* VINDICATION. Not one word of this is true, nor is there any ſuch thing in the Book-ſellers Certificate, nor any thing like it in my *VINDICATION*: 'Tis too true of you, *Aut inveniam aut faciam.*

d. p. 10. 5. *But he hath told us very ſeaſonably, his farther writing is not deemed convenient or ſatisfactory.* A groſs Forgery!

eb. to 21 Divines, . 30. 6. *But this Age hath no kindneſs for Good-works, the more the pity; looſe men ſleight them in Life, and* you *in Doctrine. A man cannot plead for them, but at* the hazard *of being counted a Papiſt.* Untruth and *Treachery* wrapt together! A *Whip* for all Proteſtants, and a *Curry-favour* with thoſe you are too

near

near of Kin to, the *meritorious* Romaniſts: Whom we never deſire ſhould practiſe their *Good-works* on *us*. And I fear you will prove *Co-workers* with them in works bad enough.

7. He affirms, *That he quoted fourty places out of our Friends Books, that would prove the Light* (within, as within us) *to be the only Lord and Saviour, and very God.* This is a down-right *Forgery*, and as *eaſily* proved to be *ſuch*, as looking into the place in my Book you pretend to tranſcribe. Who finds the words *Within, as within us* there, muſt have a faculty with *P.* to read the words were never written.

P's *Reply* to Faldo p. 425.

Fal. *Vind.* p. 6.

8. *Preaching, Praying, and that Scripturally too* (by him called *Chriſtian-Ordinances*) *are by him made natural to all Nations.* An Untruth, built upon both a corrupting *my* words, and foiſting in ſome of your *own*: A practice to be *abhorred*, and by which you may ſay what *you liſt*, and make me *prove it.*

P's *Anſw.* p. 130.

Quak. Chriſt. p. 155. imp. laſt.

9. He confidently affirms, *God to be more concerned to vindicate the former, and take vengeance for the breach of his poſitive exterior Precepts; as the Ceremonial part of the Jews Worſhip, and the Bread, Wine, and Water* Sacramentally us'd now-a-days (if yet, as ſuch, they may be accounted Precepts) which the Devil himſelf can creep into the Profeſſion of, and cannot cleanſe as concerning the Conſcience; *then of his Fundamental, Natural, and Subſtantial Laws and Ordinances, without which God cannot be worſhipped, nor one Soul ſaved.* All this you ſay, I *affirm*, and give it as my *own* words, as well as my *ſenſe*, in a different Letter, except what is in the *Common* Letter in *this* paſſage. M. *P.* you write at random, no ground will hold *you*, nor the Boundaries of Truth be any *Law* to you.

P's *Anſw.* p. 130.

Quak. Chriſt. 156. laſt impreſ.

10. An-

10. Another of the *like* nature, or a *worſe*, you have in the *ſame* page: *From whence* (ſay you) John Faldo *infers againſt us, that the Body Chriſt took upon himſelf of our nature, is not the Chriſt.* My inference was in theſe very words; "This is a "plain denying the *man* Chriſt Jeſus, whoſe body of fleſh was of *our* nature. But the truth is, you were ſo put to it in *anſwering* my Chapter of your *denying the Chriſt of God*, that you wrote like a man *beſide your ſelf:* And as you paſt by *ten Citations* I produced to prove my Charge, and *attempted* to take off *two only*; ſo to thoſe *two* you talked ſo *idly*, as ſignified you knew not *what* to ſay, nor well what you *did* ſay. And any body will conclude with *me*, who ſhall find your Chapter in anſwer to this Charge, almoſt *wholly* taken up in proving, that the *mere* body of Chriſt, is not the *intire* Chriſt; which was to confute *John a Nokes*, and not *John Faldo*.

But it is a ſmall thing for you to *ſlander* and *forge*, to the abuſe of ſuch an inſignificant thing as I; ſeeing thoſe *great* men, Dr. *Hammond*, and Dr. *More* cannot *eſcape* you.

You tell me, that Dr. *More* ſaith, "But the "Atheiſt will ſtill hang on, and object further, "that the very term *Reſurrectio* implies, That the ſame body ſhall riſe again: for that only "that *falls* can be ſaid *properly* to riſe again. Here you make your Application to me in theſe words; *Where let the Reader take notice, that Dr.* More *calls* John Faldo *ATHEIST; for it is his Objection againſt me*, Reply, *p.* 89.

Dr. Henry More, Myſt. God. p. 222.

's Rejoy. o Faldo, . 374.

Here are two things you are to be *indicted* for; firſt, making my Opinion to be the *Atheiſts* about the *Reſurrection*, which the Atheiſt moſtly *objects* againſt, and is ſtumbled at. Doth Dr. *More* ſay, that

that the Atheist *holds* such a Resurrection, who denies *any* Resurrection at all? *Unhappy Writers* would the most Learned be, if there were no more able, careful, and faithful Readers and *Reporters* of what they *read* than *W. Penn!*

But the second which I intended by this of Dr. *More* (which you abuse) is, that you say Dr. *More* calls *me Atheist* in this Section; whereas the Dr. saith *expressly*, by way of *Caution*, before this Section; "This I say to the Atheist, not to those who hold the substance [of the Resurrection.]

The Learned and much-respected Dr. *Hammond*, you make a partaker of your Heresie; in telling me, that Dr. *Hammond also denies a proper and strict Resurrection of bodies, and consequently is guilty of that horrid Principle as* John Faldo *calls it: Which may be seen in his Comment*, 1 Cor. 15. O horrible Defamation! Neither the Doctor nor I call it a *Strict*, &c. And he saith there as much as can be said for my Opinion, but not one word against it. Penn's *Rejoyn.* Faldo, p. 378.

Mr. *Penn*, I have here given twelve of your *Forgeries*, or Falshoods in *fact*: If you will adventure to clear your self of *these*, without your *usual* defending of one untruth (in point of fact) by adding more of the like ill qualities; I will promise to furnish you with an account of *fourty* more of the *like* nature. I never read any man who replied to your *Defences*, who have not accused you of *wilful* untruths in point of *fact*, which is an ill symptom of your *guilt*.

I do not *greatly* wonder, that you write so *extravagantly* against those who *oppose* you, when 'tis so *apparent*, that besides the defect of Truth and *Conscience*, your Writings have not the Conduct of

common

common Prudence; but you are as *inconſiſtent* with your *ſelf*, as you are with *Truth*, and need no other Condemnation but what proceeds out of your *own* mouth. For the proof of *which*, compare your *ſelf* with your *ſelf*, in the following paſſages.

nn's
ſw. to
ldo, p.
6.

I will rather (ſay you) *betake my ſelf to ſingle out the ſtrength of his Objections, if any there be, and beſtow my time in Vindication of the Truth, than to rail, revile, undervalue, and ſtigmatize with I know not how many diſgraceful Epithetes; a way that never yet reached any man's Conſcience —— A Baunian is a Saint to a Congregation of ſuch Chriſtians.* Bravely ſaid! and that's all.

Would not any man expect (who knows you not) to meet with moſt *calm* and *candid* lines from ſo fair a *Talker?* yet the very *next* words of yours, calls my Book a Diſcourſe *interterlined with Babling and Prattle.* I hope no man will think you overvalue your Adverſaries Writings, who in your *beſt mood*, can give them *ſuch* a Character, and be at the charge of giving your ſelf the —— in the *ſame* breath.

's Spirit
f Truth,
8.

Let us hear you once more *proclaim* your *ſweet* temper. *I omit* (ſay you) *more than an hundred things, that would engage to a perſonal reflection; for my Soul hath no pleaſure in ſtriving therein, as knowing the* inconſiſtency *of that uncharitable virulent temper with a* Chriſtian *ſpirit; which I am ſure is quite another thing for what is Verboſe, Abuſive, Cavilling, Airy, and merely Notional.* Truly I have *more Charity* for you, than you have for your *ſelf*: For although I take not *very uncivil* Language, and *undue* perſonal Reflections to be your *goodneſs*; yet had I no *other* Arguments againſt you but your *bad* Carriage in *this* kind, I might hope you were a Chriſtian

Christian *notwithstanding*. But let us see at how cheap a rate you will *forfeit your Christianity*, and the good *effects* of your Writings on the Readers *Conscience*. 142

I shall rake into but *one* of your Books for all the following good Language, and leave large gleanings. All these *lovely* Titles and Epithetes you afford *me*, and my work, *Behold your Priest*! *Fallible, errable Priest. Scoffing, Independent Priest. Ungodly Priest. Busie Priest. Cavilling Priest. Overdoing Priests. Antichristian Priest. Mountebank Priest. This Taunting Priest. Stingie Priests. Mercenary* John Faldo. *A Quack. A Religious Bone-setter. The Priests Break-neck. The Priest and his Puppet-play Doctrine. Vaunting, strutting* John Faldo. *Insolent Vilifier. Ignorance, or Malice it self. Our malignant Adversary* J. Faldo. *Ignorance, Malice, and Revenge, Black as Hell it self in malice. Impious Scoffs. Impudence. Strange Impudence. The impudence of his Wickedness. Sordid Pedantry. He Vomits. His Scriptures he brings, no more to purpose, than* Tobie *and his Dog. Oh Doctrine of Devils! A Lye. A Lye to be sure. A very Lye. Devilish Falsities. A downright Lye. An arrant Lye. A wicked Lye. The last great Lye of his second part of Lyes. A wicked Lye minted out of Hell.* W. Penn, *Answ. to* Fal. *Pre.* & P. 43. 65. 79. 64. 209. 117. 190. 208. 216. 74. 107. 11 49. 46. 110 157. 204. 213. 214. 203. 215.

Is not here *enough* to advance you to be Master of the *Ceremonies*, or Gentleman of the *Black rod*, to the Confusion of all *Railers*? yet these are but your *Retale-vent*; for such mild, *melting* Language, you have also a *Wholesale*-Trade, by which you discharge whole Loads, or Vollies *together*, enough to make a man out of breath with repeating them.

Behold

Answ. Behold two examples: *Such Covenant-breaking, Self-seeking, Club-law* (hitherto you are very pregnant, and bring forth your kind Epithets by couples) *Proud, Covetous, Tyrannical, Perſecuting Prieſts we could never own; but* EVER *did, and ever ſhall bear our faithful teſtimony againſt them, as the Locuſts, Caterpillars, Serpents, and Dragons of the Earth; whoſe Cruelty, Self-ſeeking, and Falſeneſs hath grieved good-men.*

Faldo, 20.

P. 165. Again, *But in the Earth there is not any thing ſo fantaſtical, conceited, proud, railing, buſie-body, and ſometimes ignorant, as a ſort of Prieſts, to me not unknown (among whom our Adverſary is not the leaſt) who think their Coat will bear out their worſt expreſſions for Religion, and practice an haughty reviling for Chriſt, as one of the greateſt Demonſtrations of their zeal. An ill-bred and pedantick Creco, the bane of Reaſon, and peſt of the World, the old Incendiaries to miſchief, and the beſt to be ſpared of mankind.*

Is this the man whoſe Soul hath no *pleaſure* in Revilings, and *perſonal* Reflections? Doſt thou teach others, and *teacheſt not thy ſelf?* Is there a plainer evidence of a down-right Hypocrite? But methinks the *innocency*, candor, peaceableneſs, and good-will which you *pretend* to *all men*, has but a poor evidence in *theſe* lines. And your ſaying, that I eſpecially am one of thoſe who are the *peſt of the World, and the beſt to be ſpared of Mankind*, is no other in the true Engliſh of it, than that I ought to be preferred to the *Gallows*, or any other *execution*, rather than a Thief or Murtherer. The Lord be merciful to us, and deliver us out of your hands, whoſe tongues and pens being at *liberty*, are ſo ſharp a ſword, and ſentence us to death, while your *hands* cannot execute the *thoughts* of your *hearts*.

You

You commend your ſelves for *an innocent people*, Id. p. 9
and you cloſe your Anſwer to me with *this* Subſcription, *Who am a lover of all men, for I ſeek the Salvation of mine Enemies*, William Penn. But did you mean as you ſay, it will not hold always. But if you be once in the angry ſpirit, their *Salvation* muſt be interpreted their ruine and *deſtruction*. What elſe mean theſe lines, and what I ſhall further add out of the *ſame* Book, wherein you break through the Law of God and man, to be revenged on me, and many more who (for ought you know) never lift up a tongue againſt your culpable Tenets.

But why poor Nonconformiſts (ſay you) after all Id. p. 105
their preach'd up Battels, Spoils, *Plunders, Sacriledges, Decimations?* Again, *Not Garments roll'd in* Id. p. 119
the blood of Kings, Princes, Rulers, and People: no worldly Armies, Battels, Victories, Trophies, Spoils, Decimations, and the like blood-thirſty and tyrannical projects, in which John Faldo *and his poor Nonconforming Miniſters have had their hands over head and ears, till they had well-nigh loſt their ears, and their heads too.*

What is the ſenſe of this? its baſe and cruel countenance ſpeaks the ſpirit from whence it came, to be a miſchievous one. The Lord forgive you, and give you the knowledg of your ſelf, and your deluded Votaries, a deliverance from your *Conduct*, and others from your *Power*.

This puts me in mind of your glorying, that you had killed an old Prieſt (as you call him) with your Anſwer to his Book written againſt your Principles: And you tell me the ſtory thus; *There was an old peeviſh Prieſt in* Ireland, T. Jenner, *who writ an envious Book againſt us —— who lived long enough to vex himſelf to* death *with our* Anſwer (*as we*

we are credibly informed) not long surviving its arrival. Rejoynd. *to* Faldo, p. 172.

Is not this a piece of Vanity, which rather informs us what you *would* do, and how pleasant the conceit of *killing* your Adversaries is to you, than of the *effects* of your Writings? for the good-man was about seventy years old, and therefore very likely that he died no such *untimely* death.

4. You are no such Basilisk to kill at that distance, and I am like enough to be safe from your *close* encounters. Your Writings may be like what the Poets *feign* of *Pandora*'s *Box*, which when opened, filled the World with many *plagues*: But the Grace of God, and a few grains of right Reason, is defensative enough against the *danger*. If you thought I would *die too* upon the conceit of your story of Mr. *Fenner*, you are much mistaken: I am not such a *Milk-sop*, but I hope I shall be a better Souldier of *Jesus Christ of* Nazareth, than to fall or *faint* under all your Rage, Reviling, and Reproaches.

I intended to have gratified my Reader, with the *Counter-Scuffle* you make with your *own self*, in all or *most* of the *main* points I charge you as erring in: But to keep within the bounds of a few sheets, I shall only present your *contrary Aspects* on the holy Scriptures, and that briefly, in your following Sayings.

Penn's *Answ. to* Faldo, *p.* 53. *But also as we acknowledg them to be the Words of the holy, living, and powerful word of God, so that they express and declare unto us many holy Rules for godliness — And I declare, in the name of all the right Quakers in the World, that we utterly reject all such as deny the Scriptures to be profitable for Reprehension, Instruction, Exhortation, and Edification.*

By

By this a *common* Reader would think you have a huge *respect* for the Scripture: But let us see the *other* side of your *Countenance.*

This choaks John Faldo (say you) *and the rest of his Partners—who dread the Consequence of having their litteral knowledg of the Scriptures laid aside.* Id. p. 7

No Command in the Scripture is any farther obliging upon any man, than as he finds a conviction upon his Conscience: Otherwise men should be engaged without, if not against conviction, a thing unreasonable in man; therefore the Apostle when he wrote to the Churches, exhorted them not to do those things whereof they were ashamed, &c. Id. p. 71

Then if they were not by a convicted Conscience ashamed, they could not sin: Right Ranter.

Dry cavilling Lettermongers.

But to think to run us down, by exalting them; or to lessen what we are, by encreasing their praise, is an old Artifice of the Devil. P's Spirit of Truth, &c.

But let it suffice, that John Faldo *steals as bad as* Jeremiah's *neighbours did, and thus far more boldly and notoriously, in that they perhaps got the true Prophets words so soon, that some might not know who had them first; whereas* J. F. *runs back two or three thousand years* a pilferring *for his* hackney *Sermons out of* them, *which are so well known to be other mens lines and labours. Methinks people should not suffer themselves to be so miserably* gull'd, *nor lie at the expence of maintaining a Priest to tell his tales,* &c. Penn's Answ. to Fald. p. 38 P's Reply to Faldo, p. 156.

Not boasting of things beyond our measure, that is of other mens labours, 2 *Cor.* 10. 15. *Of this sort of boasters is* John Faldo, *who hath nothing for his Religion but the mere Bible, and but an usurpt title to that.* Id. p. 151.

p. 71. *Faith in* John Faldo's *sense, rises no higher than so many Articles laid down (suppose truly) according to the bare letter of the Scripture, which the Devil can believe as well as he.* A slander to boot.

iet. Soan. pfau- p. 52. *They could not run their Canon higher than the Council of* Laodicea; *which, as we said before, was 364 years after Christ: At what time,* says a great Author, Ambition prevailed with the Doctors of the Church, and they began to think of holy Cheats, and would have their Doctrines pass for Laws, not Counsel. This wretched saying you *oppose not,* but embrace as your very dear Friend.

. Penn's ejoynder Faldo, 37.

d. p. 38. *I cannot but observe after what a suspected rate the Scriptures have been first collected, and then conveyed through the several succeeding Ages.*

d. p. 39. *From hence we may observe the uncertainty of* John Faldo's *Word of God.*

Yet the running Title of your *ANSWER* is, *The Quakers own the Scriptures.* I will not concal, that you say after your unworthy detractions, *Far be it from me to write this in any undervalue of that holy Record.* But 'tis as small amends, as to say to a man, after you have stab'd him to the heart, far be it from me to hurt you. And indeed the Scripture must be valued at a very low rate, for you to say of them they are *undervalued.*

There remains now only *one Question* to be determined; and that is, Whether Mr. *Penn* or I have dealt *faithfully* in matter of *fact,* and made true Reports of what depends only on *so much* Reason, as to know whether we read such and such *words*; and so much *honesty,* as not to report *contrary* to our knowledge? If what Mr. *Penn* hath charged on me in the *most* of his Ten Instances be *true,* I may pass for an Idiot, or worse; but if *false,* I am loth to call him by his proper name.

Those

Those who have my *QUAKERISM NO CHRISTIANITY*, and my *VINDICATION* by them, may as easily determine of *most* of them, as to read English. With those who compare them with his Charges, he will be known to be what he is; and that is worse than most mens *charity* will give them leave to *censure*, till undeniable evidence hath left no room for *better* thoughts. 176

It is in vain to trouble the World with an answer to every thing a man writes, who doth not so much as *intend* honesty, nor makes any Conscience of *wilful* abusing his Adversary by perfect Forgeries. He that is thus guilty, frequently and designedly, deserves to be *hissed* out of Christian, yea *Humane Society*, as one against whose Injuries there is no defence, but a detection of his *hateful* qualities.

I have for determining matters of fact, provoked him in print, to give me a meeting in these terms. In the close of my *VINDICATION* I say, 'To conclude, I shall desire Mr. *Penn* (if he dare 'come to that test) to appoint some of his Friends, '(that can but read English) to give me a meeting, 'and I *do* promise to make it appear to them, that 'he hath in abundance of places *egregiously* played 'the *Forger*, foisting into my Sentences words of 'his *own*, to serve his *design*; yea, and framing '*whole Sentences*, and calling them *mine*, which 'were never in my Book, nor the *sense* of them. This offer was 18 months since, but never accepted. *Vindic. Quak. no Christian.* p. 95.

Before *this Answer* passed the Press, I engaged divers persons, of no mean Consideration, to spend a little time in *examining* his *ten* things he charged upon me, to beget an opinion in the Reader of my ignorance and dishonesty. And being thereto advised, I gave him a *friendly Invitation by Letter*, to

be preſent at nhe Examinarion, that he might have opportunity to make the *beſt* of his Cauſe, and prevent my miſrepreſenting him to the World, by any miſtake on *my* part, if ſuch there ſhould have been. What paſſed by ſuch a way betwixt him and me, I here faithfully recite.

Mr. *Penn*,

I Have been obliged to conſider your *Rebuke*, &c. to One and twenty Divines; in which you have endeavoured to render both them and me ſo criminal, that as we tender our own Repntation (beſide the concern of Chriſtianity) it ſtands us upon to vindicate our ſelves, ſo far as we are guiltleſs. In order to which (your Charges being chiefly about matter of fact, and therefore eaſily determined by comparing our Writings,) there are engaged divers Divines, and others, perſons of Integrity, Wiſdom, and Reputation, to examine them, at Mr.——— houſe, *&c.* on *Tueſday* next, at three in the Afternoon. I thought meet to give you this Account, and invite you thither; where you will find nothing contrary to Candor, and *genuine* Chriſtianity.

Yours,

Jan. 21. 167$\frac{4}{5}$

John Faldo.

J. Faldo,

NOt to be ſo rude as to take no notice of thy Letter, of Invitation, nor yet to be injurious to other previous occaſions, I thought good to let thee know, that this day, and hour, pitch'd upon by thee, has been fix'd for the diſpatch of an affair, above four years ſtanding: And

And had not that otherwise engaged me than to meet thee, the Interment of a loving Friend (punctually given out to be at the same hour intended by her Relations) I should gladly have embraced that oportunity: For I heartely love peace, and dispare not of some of the 21 better information; though I confess it looks strainge, to examin a Book after recommended. Be it as it will, all your prosperety is sincerely wish'd; and perticulerly a disposition to cander and quiet. By

Thy Friend,

26 11th Month.

W. Penn.

I have given you his Letter exactly. If there be both bad sense, and no very good Orthography, I cannot help *that*: Nor have I time to catch *Flies*. But you may observe how *critically* his *great affairs* fall out for an *excuse*; and how ceremoniously he is addicted (very strange in a *Quaker*) that his following a *dead Corps* to the grave (if there were no other consideration) is preferred by him, before so great a Concern. No doubt but he had Reasons more *Cogent* stood in his way, but they were not to be proclaimed by him. His Intellects were not very *quick* about the unseasonableness of examining a Book *after* Recommendation, unless *his and mine* were to be *compared* before *his* had a *being*. But however, saith he, *Be it as it will* (a desperate case) he wishes us *now* to be *quiet*. He hath had the *last word*, and laid all the dirt at our doors (but of his own making) there let it lie, and 'tis as he would have it. If he had a mind indeed to the opportunity offered, he should have desired some other time; But no mention being made of that. I sent him the following Epistle. Mr.

Mr. *Penn*,

YOurs to me, excuſing your meeting at the time I propoſed (I being deſirous that the matters of fact you charge upon me might be examined fairly) I do now propoſe to you to appoint your own time on any day betwixt this and *Friday* next, or at any hour of the day betwixt eight in the Morning, and ſeven at night: Provided you give me notice of your reſolution therein by to morrow twelve at Noon ——— The place of meeting may be the ſame propoſed in my laſt: You may bring four perſons with you, and I ſhall do the like,

Yours,

Feb. 1ſt, $167\frac{4}{5}$

John Faldo.

P's Anſwer.

J. Faldo,

THough I know not to what purpoſe ſuch meeting will be; yet ſince it is ſo much deſired on thy part, I will endeavour *to bend my affairs to a compliance: But to pitch the day and hour,* I can't well do, *yet ſhall* endeavour *to limit it to this week*, and if I can, *to let it be on the* 5 *day of it, about* 10 *in the morning, at the ſame place. Perhaps thou mayeſt interpret this* a ſhyneſs *in me to meet thee, being very unhappy at drawing of Conſequences: But they that both know and believe me, are well ſatisfied that very important affairs obſtruct. No more occurring, I remain,*

Thy Friend,

Lond. 2d 12th Month.

Will. Penn.

This

This hesitating, irresolute, and excusive Reply, being the most I could procure, I sent him notice that I should not attend his *uncertainties*; I having other matters to mind as well as he, and at a distance from *London*. And that he might hear further from me the next week; *i.e.* by this Book coming forth. 148

It is worth the notice, that in his first Letter he saith, he would gladly have embraced the offered opportunity, were it not for the *lets* mentioned; but when they were *vanished*, and I importune him again, he tells me, he knows not to what purpose it would be (thus true is the man to himself:) Yet that he might *seem* willing, he saith *somewhat*; but that he might not be obliged, he takes great care to say nothing to purpose. But I must not interpret it a shyness in him to *meet me*, least I should be guilty of drawing an *unhappy* Consequence; that is (as sometimes understood) hit the nail o'th *head*. Whether there be any such persons as both *know* him, and *believe* him (in matters of this nature) I will not say; but sure I am he hath taught me, as sure as *Sense it self*, that they that *believe* him, do not *know* him. But if it be so, that important affairs still obstruct, and his coming to the test must be encouraged by some *vacant* hours, wherein he can find nothing else to do, or say; I do hereby assure him (the Lord sparing me life and liberty) that whenever he is at *leisure*, and shall give me notice of his inclination to a meeting, with *tolerable* circumstances, I shall gladly embrace it without a *contradiction*; and shall prove, that in in his ten Instances of *my* failings, he hath committed almost, if not altogether, ten *Falsities* in point of *fact*, to the reproach of his *honesty*.

You

You among the People *called* Quakers, who are ſo honeſt as to *mean* well (of which number I am perſwaded there are *many*) 'tis time to look about you, and not truſt your *Faith*, on which depends the honour of God, and his Truth, and your Souls eternal Concerns, upon the words of *deceitful* men. Be ſo induſtrious, as to try them; and ſo impartial, as to believe your *own eyes*. Think me not your *Enemy*, who would be glad to be at the coſt of many a ſuffering to undeceive you. The holy Scriptures tells us of ſome who *ſpeak lies in Hypocriſie*, and who deceive, and are deceived. It will not eaſe you of your miſery in another World, to find your Perverters having the greater ſhare, as they have been the greater *ſinners*. Be not ſo charitable to *others*, as to be cruel to your ſelves. Quickly after the Apoſtles days, there were men of the *ſame* Complexion with your Leaders; of whom *Irenæus* gave that account, the *Latin* of which I put into the *Title-page*, and with its Engliſh I conclude the Book.

While that Hereticks ſpeak like the faithful, they not only mean otherwiſe than they ſay, but clean contrary. And by their Tenets full of Blaſphemies, they deſtroy the Souls of thoſe, who with their fair words, ſuck in the poyſon of their foul opinions. Irenæus in his 3 Book againſt Hereſies.

ERRATA.

PAge 36. *line* 30. *for* ſpecifically, *read* generically, *page* 38 *line* 13. *for* hide, *read* countenance.

FINIS.